ohn Bunyan Minister of the
spel at Bedford Dyed at London
ciatist 31st 1688 Aged 60 hauing written 60 Bo
nted for John Marshall & Sold by him at y
le in Grace Church Street

THE

Acceptable Sacrifice:

OR, THE

EXCELLENCY

OF A

Broken Heart.

SHEWING THE

Nature, Signs, and Proper Effects,

OF A

CONTRITE SPIRIT.

BEING

The LAST WORKS of that Eminent Preacher, and Faithful Minister of *Jesus Christ*,

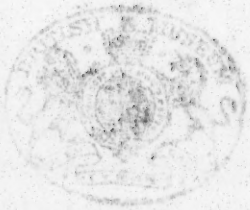
Mr. JOHN BUNYAN.

The Fifth Edition.

LONDON:

Printed for *John Marshall*, at the *Bible* in *Grace-Church-Street*. 1713.

Price Bound One Shilling.



A PREFACE TO THE READER.

THE Author of the ensuing Discourse (now with God reaping the Fruit of his Labour, Diligence and Success in his Master's Service) and experience in himself (thro' the Grace of God) the Nature, Excellency and Comfort,

Comfort, of a truly Broken, *and* Cont
Spirit. *So that what is here written, is*
a Tranſcript out of his own Heart: For
(who had much Work for him to do) was
Hewing and Hammering him by his Word,
ſometimes alſo by more than ordinary Temp
tions and Deſertions: The Deſign, and
the Iſſue thereof, thro' God's Goodneſs,
the Humbling and keeping of him low in
own Eyes. The Truth is, (as himſelf ſometim
acknowledged) he always needed the Tho
in the Fleſh, *and God in Mercy ſent it h*
left under his extraordinary Circumſtanc
he ſhould be exalted above meaſure: *Wh*
perhaps was the Evil that did more eaſily b
ſet him, *than any other. But the Lord w*
pleaſed to over-rule it, to work for his Go
and to keep him in that Broken Frame, *wh*
is acceptable unto him, and concerning wh
it is ſaid, That he healeth the Broken
Heart, and bindeth up their Wound
Pſal. 147. 3. *And indeed it is a moſt nece*
ſary Qualification that ſhould always be fou
in the Diſciples of Chriſt, who are moſt em
nent, and as Stars of the firſt Magnitude in t
Firmament of the Church: Diſciples in t
higheſt form of Profeſſion, need to be thus qu
lified in the Exerciſe of every Grace, and t

Pa

formance of every Duty: It is that which d doth principally and more especially look er, in all our Approaches and Accesses to n. It is to him that God will look, and th him God will dwell, who is Poor, d of a Contrite Spirit, Isa. 57. 15. and 6. 2. *And the reason why God will mani- t so much respect to one so qualified, is, be- use he carries it so becomingly towards him: e comes and lies at his Feet, and discovers quickness of Sense, an apprehensiveness of atever may be dishonourable and distasteful God,* Psal. 38. 4. *And if the Lord doth at y time but shake his Rod over him, he comes embling, and kisses the Rod, and says,* Is it e Lord let him do what seemeth him ood, 1 Sam. 3. 18. *He is sensible he hath* ned and gone astray *like a lost sheep, and* ere*fore will justifie God in his severest Pro- edings against him. This* Broken Heart *also a pliable, and flexible Heart, and pre- ared to receive whatsoever Impressions God hall make upon it, and is ready to be moulded nto any frame that should best please the Lord.* He *says, with* Samuel, Speak, Lord, for hy Servant heareth, 1 Sam. 3. 10. *And* with David, when thou sayest, Seek ye my Face: my Heart said unto thee, Thy

Face, Lord, will I seek, Psal. 27 8. *And so with* Paul, *who tremblingly said,* Lord what wilt thou have me do? Acts 9. 6.

Now therefore surely such a Heart as this is, must needs be very delightful to God: He says to us, My Son, give me thy Heart Prov. 23. 16. *But doubtless he means there a* Broken Heart. *An unbroken Heart we may keep to our selves; it is the* Broken Heart *which God will have us give to him. For indeed it is all the amends that the best of us are capable of making, for all the Injury we have done to God in sinning against him: We are not able to give better Satisfaction for* Breaking God's Laws, *than by* Breaking our own Hearts, *this is all we can do of that kind, for the Blood of Christ, only must give the due and full Satisfaction to the Justice of God for what Provocations we are at any time guilty of: But all that we can do, is to accompany the Acknowledgments we make of Miscarriages,* with a Broken and Contrite Spirit. *Therefore we find, that when* David *had committed those two foul Sins of* Adultery *and* Murder, *against God, he saw that all his Sacrifices signified nothing to the expiating of his Guilt; therefore he brings to God a Bro-*

ken

ken Heart, *which carried in it the best expression of Indignation against himself, as of the highest Respect he could shew to God,* 2 Cor. 7. 11.

The Day in which we live, and the present circumstances which the People of God and these Nations are under, do loudly proclaim a very great Necessity of being in this Broken and tender frame: For who can foresee what will be the Issue of these violent Fermentations that are amongst us? Who knows what will become of the Ark of God? Therefore it is a seasonable Duty, with Old Eli, to sit trembling for it. Do we not also hear sound of the Trumpet, the Alarm of War? And ought we not, with the Prophet, cry out, My Bowels, my Bowels, I am pained at my very Heart; my Heart maketh a noise in me; I cannot hold my Peace, &c. Jer. 4. 19. *Thus was that holy Man affected with the Consideration of what might befall* Jerusalem, *the Temple and Ordinances of God, &c. as the Consequence of the present dark Dispensations they were under. Will not a humble Posture best become us, when we have humbling Providences in Prospect? Mercy and Judgment seem to be struggling in*

the

the same Womb of Providence; and which will come first out, we know not: But neither of them can we comfortably meet, but with a Broken and Contrite Spirit. *If Judgment comes,* Josiah's *posture of Tenderness will be the best we can be found in; and also to say with* David, My Flesh trembling for fear of thee, and I am afraid of thy Judgments, Psal. 119. 120. *It is very sad when God Smites, and we are not grieved; which the Prophet complains of,* Thou hast stricken them, but they have not grieved, &c. They have made their Faces harder than a Rock, they have refused to return, Jer. 5. 3.

But such as know the Power of his Anger, will have a deep Awe of God upon their Hearts, and observing him in all his Motions, will have the greatest Apprehensions of his Displeasure. So that when he is coming forth in any terrible Dispensation, they will, according to their Duty, prepare to meet him with a Humbled and Broken Heart. *But if he should appear to us in his Goodness, and further lengthen out the Day of our Peace and Liberty, yet still the* Contrite Frame *will be most Seasonable*

then

then will be a proper time, with Job, to abhor our selves in Dust and Ashes, Job. 42. 6. *and to say with* David, Who are we, that thou hast brought us hither? 2 Sam. 7. 18.

Therefore let us have recourse to him, who as he gives the new Heart, so also therewith the Broken *Heart. And let Mens Hearts be never so hard, if God comes to deal effectually with them, they shall become mollified and tender; as it was with those hardned Jews, who by Wicked and Cruel Hands Murdered the Lord of Life, though they flouted it out a great while, yet how suddenly, when God brought them under the Hammer of his Word and Spirit, in Peter's powerfull Ministry, were they broken, and being pricked in their Hearts,* cried out Men and Brethren, what shall we do? *Acts* 2. 37.

And the like instance we have in the Jailer, who was a most Barbarous hard Hearted wretch; yet when God came to deal with him, he was soon tamed, and his Heart became exceeding soft and tender, Acts 16. 29.

Acts

Men may speak long enough, and the Heart not at all be moved; but, The Voice of the Lord is Powerful; the Voice of the Lord is full of Majesty and breaketh the Rocks and Cedars. He turns the Rock into a standing Water, the Flint into a Fountain of Waters. *And this is a glorious Work indeed, that Hearts of Stone should be dissolved and melted into Waters of godly Sorrow, working Repentance not to be repented of,* 2 Cor. 7. 10.

When God speakes effectually, the stoutest Heart must melt and yield, wait upon God then for the softning thy Heart and avoid whatsoever may be a means of hardning it as the Apostle cautions the Hebrews, take heed lest ye be hardned through the deceitfulness of Sin, *Heb.* 3. 13.

Sin is deceitfull, and will harden all those that indulge it; the more tender any Man is to his Lust, the more will he be hardned by it. There is a native hardness in every Man's Heart, and tho' it may be softned by Gospel Means, yet if those means be afterwards neglected, the Heart will fall to its na-

ve hardneſs again, as it is with the Wax and the Clay.

Therefore how much doth it behove us to ep cloſe to God, in the uſe of all Goſpel eans, whereby our Hearts being once ſoftned, ay be always kept ſo? Which is beſt done repeating the uſe of thoſe Means which ere at firſt bleſſed for the ſoftning of em.

The following Treatiſe may be of great uſe the People of God (through his Bleſſing companying it) to keep their Hearts Ten- *and* Broken, *when ſo many*, after their ardneſs, and impenitent Heart, are eaſuring up Wrath againſt the day of rath, *Rom.* 2. 5.

O let none who peruſe this Book, herd h that Generation of warned Ones, but a Companion of all thoſe that Mourn in on, and whoſe Hearts are Broken for r own, the Churches, *and the* Nati- ; *who indeed are the only likely ones will ſtand in the gap to divert Judg- ts. When* Shiſhak *King of* Egypt, *a great Hoſt came up againſt* Judah,

and

and having taken their Frontier fenced Cities, they ſat down before Jeruſalem, *which put them all under a great Conſternation; but the King and Princes upon this humbled themſelves; the Lord ſends a gracious Meſſage to them by* Shemajah *the Prophet, the Import whereof was,* That becauſe they humbled themſelves, the Lord would not deſtroy them, nor pour out his Wrath upon them, by the hand of *Shiſhak*, 2 Chron. 12. 5, 6, 7.

The greater the Party is of Mourning Chriſtians, *the more hope we have that the Storm impending may be blown over, and the Bleſſings enjoyed, may yet be continued: As long as there is a* Sighing Party, *we may hope to be yet preſerved; at leaſt ſuch will have the Mark ſet upon themſelves, which ſhall diſtinguiſh them from thoſe whom the* Slaughter-men *ſhall receive Commiſſion to deſtroy,* Ezek. 9. 4.

But I ſhall not further inlarge the Porch, as deſigning to make way for the Reader's entrance into the Houſe, where I doubt not but he will be pleaſed with the Furniture

and Provision he finds in it. And I shall only further assure him, that this whole Book was not only prepared *for, but also* put unto the Press *by the Author himself, whom the Lord was pleased to remove, (to the great Loss, and unexpressible Grief of many Precious Souls) before the Sheets could be all* wrought off.

And now, as I hinted in the beginning, that what was Transcribed out of the Author's Heart, into the Book, may be Transcribed out of the Book, into the Hearts of all who shall peruse it, is the Desire and Prayer of

A Lover and Honourer,
of all Saints, as such

George Cokayn.

Sept. 21.
1658

BOOKS

BOOKS Printed for *John Marshal* the *Bible* in *Grace-church-street.*

The newest, plainest, and best *Short-Hand* extan Containing a brief Account of all the Short hand Book already extant, with their Alphabets and Fundamen Rules. (2.) A plain and easy method for Beginners, le Burthensome to the Memory than any other. (3.) A ne Invention for Contracting Words, with special Rules f Contracting Sentences and other Ingenious Fancies, bo Pleasant and Profitable unto all, let their Character whole or what it will. By *E. Coles* late Schoolmaster *Covent Garden*, price 1s.

Zeiglographia, or, A new Art of short Writing, ne before Publish'd, more easy, exact, short, and spee than any heretofore invented or Composed. By *Thom Shelton*, price 1s.

Tachygraphy, the most exact and compendious Meth of short and swift Writing, that hath ever yet been pu lished by any. By *Tho Shelton*, price 1s.

The Pen's Dexterity; or, The ready way to attain Art of short-writing by incomparable contractions, which a Sentence may be writ as soon as a Word. Allo ed by Authority, and last the two Universities with gr Approbation and Applause. Invented by *Jeremiah Ri* price 1s. As also, the Testament and Singing Psalms Short hand, by *Jer. Rich.* The Testament 6s. and Singing Psalms 1s. or bound together 8s. Also *Bettl Stringer Metcalfe, Mason*, and *Addy*.

Comfort for Believers about their Sin and Troubles An Antidote against Despair: Shewing that True Be vers, how weak soever in Faith, should not be appr or perplexed in Heart by any thing whatever befalls th in this Life. Together with divers other comforta Observations. By *John Archer* some time Preacher *Alhallows Lombard street*, London. The Third Edit price 1s.

The Young Man's Remembrancer, and *Youth's best Cho* Now Anniversary Discourses from *Eccles.* [illegible] be the last Sermons of Mr. *Matthew Mead*, price 1s.

A New Years Gift, or Youth's Engagement, Youth's Encouragement, in a Sermon to young Pe ple, *Jan.* 1st. 1715. And now Published at their D sire. By *Samuel Pomfret*. The Second Edition.

THE Acceptable Sacrifice: OR, THE EXCELLENCY OF A *Broken Heart.*

Psalm 51. 17.

The Sacrifices of God, are a Broken Spirit; A Broken and a Contrite Heart, O God, thou wilt not despise.

THIS Psalm is *David's Penitential Psalm*: It may be justly so called, because it is a Psalm, by which is manifest the unfeigned Sorrow which he had for his horrible Sin, in defiling of *Bathsheba*, and hav-

ing *Uriah* her Husband: A Relation large of which, you have in the 11th and 12th of the Second of *Samuel*.

Many Workings of Heart (as this Psalm sheweth) this poor Man had, so soon Conviction did fall upon his Spirit; one while he cries for Mercy, then he confesses his heinous Offences, then he bewails the depravity of his Nature; sometimes he cries out to be Washed and Sanctified; and then again, he is afraid that God will cast him away from his Presence, and take the holy Spirit utterly from him: And thus he goes on till he comes to the Text, and there he stayeth his Mind, finding in himself that Heart and Spirit which God did not dislike, *The Sacrifices of God*, says he, *are a Broken Spirit*; as if he should say, *I thank God I have that. A Broken and a Contrite Heart*, saith he, *O God, thou wilt not despise*; as if he should say, *I thank God I have that.*

The Words consist of two Parts:

1. An Assertion.
2. A Demonstration of the Assertion.

The Assertion is this, *The Sacrifices of God are a Broken Spirit.*

The Demonstration is this; *because a Broken and Contrite Heart God will not despise.*

In the Aſſertion we have two Things reſent themſelves to our Conſideration.

1. That a Broken Spirit is to God a Sacrifice.

2. That it is to God, as that which anwereth to, or goeth beyond ALL Sacrifices: *The Sacrifices of God are a Broken Spirit.*

The Demonſtration of this is plain; for hat Heart, God will not deſpiſe it; *a Broen and a Contrite Heart, O God, thou wilt ot deſpiſe.*

Whence I draw this Concluſion; That Spirit rightly Broken, an Heart truly ontrite, is to God an excellent Thing.

That is, a Thing that goeth beyond all xternal Duties whatever; for that is inended by this ſaying, *The Sacrifices*; beauſe it anſwereth to all Sacrifices which e can offer to God: Yea, it ſerveth in e room of all; all our Sacrifices without is, are nothing, this alone is all.

There are Four Things that are very acptable to God: The

Firſt is, The Sacrifice of the Body of hriſt for our Sins; of this you read, *Heb.* . for there you have it preferred to all urnt-Offerings and Sacrifices: 'Tis this at pleaſeth God, 'tis this that ſanctifieth, d ſetteth the People acceptable in the ght of God.

Secondly, Unfeigned Love to God, is accounted better than all Sacrifices, or external Parts of Worship: And to love the Lord thy God with all thy Heart, with all the Understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is better than all whole Burnt-Offerings and Sacrifices. *Mark* 12. 33.

Thirdly, To walk Holily, and Humbly and Obediently, towards and before God, is another, *Mich* 6. 6, 7, 8. Hath the Lord as great delight in Burnt-Offerings and Sacrifices, as in obeying the Voice of the Lord? *Behold, to Obey, is better than Sacrifice; and to Hearken, than the Fat of Rams.* 1 Sam. 15. 22.

Fourthly, And this in our Text is the Fourth, *The Sacrifices of God are a Broken Spirit; a Broken and a Contrite Heart, O God, thou wilt not despise.*

But note by the way, that this Broken this Broken and Contrite Heart, is thus excellent only to God: O God, saith he Thou wilt not despise it. By which is implied, the World have not this Esteem Respect for such a Heart, or for one that is a Broken and a Contrite Spirit: No no, a Man, a Woman, that is blessed with a Broken-heart, is so far off from getting

y that, esteem with the World, that they re but Burdens, and trouble Houses where-ver they are, or go; such People carry with them molestation and disquietment; hey are In carnal Families, as *David* was o the King of *Gath*, Troublers of the House, 1 *Sam.* 21.

Their Sighs, their Tears, their Day and Night Groans, their Cries, and Prayers, nd solitary Carriages, puts all the carnal Family out of Order: Hence you have hem Brow beaten by some, Contemned y others; yea, and their Company fled rom, and deserted by others. But mark he Text, *A Broken and a Contrite Heart, O God, thou wilt not despise*, but rather accept; or not to despise, is with God to Esteem nd set a high Price upon.

But we will demonstrate by several Particulars, That a Broken Spirit, a Spirit Rightly Broken, an Heart Truly Contrite, s to God an excellent Thing.

First, This is evident from the Comparison, *Thou desirest not Sacrifice, else would I ive it; thou delightest not in Burnt-Offerings: The Sacrifices of God, are a Broken Spirit*, &c. Mark, he rejecteth Sacrifices, Offerings, nd Sacrifices: That is, all Levitical Ceremonies under the Law, and all External Peformances under the Gospel; but ac-

cepteth a Broken Heart: It is therefore manifeſt by this, were there nothing elſe to be ſaid, that proves, that a Heart rightly Broken, truly Contrite, is to God an excellent Thing; for as you ſee ſuch a Heart is ſet before all Sacrifice, and yet they were the Ordinances of God, and Things that he commanded; but lo, a Broken Spirit is above them all, a Contrite Heart goes beyond them; yea, beyond them, when put altogether. Thou wilt not have the one, thou wilt not deſpiſe the other; O Brethren! a Broken and a Contrite Heart is an excellent Thing. Have I ſaid, a Broken Heart, a Broken and a Contrite Heart is eſteem'd above all Sacrifices: I will add,

Secondly, It is of greater eſteem with God, than is either Heaven or Earth, and that's more than to be ſet before External Duties. *Thus ſaith the Lord, Heaven is my Throne, and the Earth is my Footſtool; where is the Houſe that ye build me? Or where is the Place of my Reſt? For all theſe Things hath mine Hands made, and all theſe Things have been, ſaith the Lord; but to this Man will I look, even to him that is poor, and of a Contrite Spirit, and trembleth at my Word*, Iſa. 66. 1, 2.

Mark, God ſaith, he hath made all theſe Things; but he doth not ſay, that he will look

look to them; that is, take complacency and delight in them; no, there is that wanting in all that he hath made, that should take up and delight his Heart. But now, let a Broken-hearted Sinner come before him, yea, he ranges the World throughout, to find out such an one, and having found him, *To this Man*, saith he, *will I look*. I say again, that such a Man to him, is of more value, than is either Heaven or Earth; *They*, saith he, *shall wax old, they shall perish and vanish away, but this Man continues*; he (as is presented to us in another Place, under another Character) *shall abide for ever*, Heb. 1. 10, 11, 12. 1 Joh. 2. 17.

To this Man will I look, with this Man will I be delighted; for, so to look, doth sometimes signifie, *Thou hast ravish'd my Heart, my Sister, my Spouse*, saith Christ to his Humble hearted, *thou hast ravish'd my Heart with one of thine Eyes*, (while it is as a Conduit to let the Rivers out of thy Broken Heart) *I am taken*, saith he, *with one Chain of thy Neck*, Song 4. 9. Here you see he looks and is ravish'd, he looks and is taken, as it saith in another Place, *The King is held in the Galleries*, Song 7. 5. that is, is taken with his Beloved, *with the*

Doves Eyes of his Beloved, chap. 1. 15 with the Contrite Spirit of his People.

But it is not thus reported of him with respect to Heaven or Earth, them he sets more lightly by; *Them he reserves unto Fire against the Day of Judgment, and Perdition of ungodly Men*, 2 Pet. 3. 7. But the Broken in Heart are his Beloved, his Jewels.

Wherefore, what I have said as to this must go for the Truth of God; to wit, That a Broken hearted Sinner, a Sinner with a Contrite Spirit, is of more esteem with God, than is either Heaven or Earth. He saith, he hath made them, but he doth not say, he will look to them; he saith, They are his Throne and Footstool; but he doth not say, They have taken or ravish'd his Heart; no, 'tis those that are of a Contrite Spirit do this.

But there is yet more in the Words, *To this Man will I look*; that is, For this Man will I care, about this Man will I camp, I will put this Man under my Protection; for so, to look to one, doth sometimes signifie, and I take the meaning in this Place to be such, *Pro.* 27. 23. *Jer.* 39. 12. Chap. 40. 4.

The Lord upholdeth all that fall, and raiseth up all that are bowed down, Psal. 145. 4. And the Broken-hearted are of this number.

ber, wherefore he careth for, campeth about, and hath set his Eyes upon such an one for good. This, therefore, is a second Demonstration, to prove, That the Man that hath his Spirit righty Broken, his Heart truly Contrite, is of great esteem with God.

Thirdly, Yet further, God doth not only prefer such an one, as has been said, before Heaven and Earth, but he loveth, he desireth to have that Man for an Intimate, or a Companion; he must dwell, he must co-habit with him that is of a Broken Heart, with such as are of a Contrite Spirit. *For thus saith the High and Lofty One, that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a Contrite and Humble Spirit*, &c. Isa. 57. 15. Behold here, both the Majesty and Condescention of the High and Lofty One; his Majesty, in that he is High, and the Inhabiter of Eternity; *I am the High and Lofty One*, saith he, *I inhabit Eternity*. Verily, this Consideration is enough to make the Broken-hearted Man creep into a Mouse-hole, to hide himself from such a Majesty: But behold his Heart, his condescending Mind: *I am for dwelling also with him that hath a Broken-heart, with him that is of a Contrite Spirit*: That's the Man

that

that I would converse with, that's the Man with whom I will co-habit; that is, He, saith God, I will chuse for my Companion. For to desire to dwell with one, supposeth all these things: And verily, of all the Men in the World, none have Acquaintance with God, none understand what Communion with him, and what his Teachings mean, but such as are of a Broken and Contrite Heart; *He is nigh to them that are of a Broken Spirit*, Psal 34. 18. These are intended in the 14th *Psalm*, where 'tis said, *The Lord looked down from Heaven, to see if any did understand and seek God*; that he might find somebody in the World with whom he might converse; for, indeed, there is none else that either understand, or that can tend to hearken to him. God, as I may say, is forced to break Men's Hearts, before he can make them willing to cry to him, or be willing that he should have any concerns with them; the rest shut their Eyes, stop their Ears, withdraw their Hearts, or say unto God, Be gone, *Job.* 21. But now the Broken in Heart can tend it, he has leasure, yea, leasure, and will, and understanding, and all; and therefore he is a fit Man to have to do with God. There is also room in this Man's House, in this Man's Heart, in this Man's

Spirit.

irit, for God to dwell, for God to walk, r God to set up a Kingdom.

Here, therefore, is suitableness, *Can two lk together*, saith God, *except they are a-eed?* Amos 33. The Broken-hearted esireth God's Company, When wilt thou me unto me, saith he? The Broken-arted loveth to hear God speak and talk him: here is suitableness, *Cause me*, saith e, *to hear joy and gladness, that the Bones hich thou hast broken may rejoice*, Psal. 51. 8. But here lies the Glory, in that the High nd lofty One, the God that inhabiteth ternity, and that has a High and Holy lace for his Habitation, should chuse to well with, and be a Companion of the roken in Heart, and of them that are of Contrite Spirit: Yea, and here is also reat Comfort for such.

Fourthly, God doth not only prefer such Heart before all Sacrifices, nor esteem uch a Man above Heaven and Earth, nor et only desire to be of his acquaintance; ut, he reserveth for him his chief Com-orts, his Heart-reviving and Soul-cherish-ng Cordials. *I dwell*, saith he, *with such to evive them, and to support and comfort them, o revive the Spirit of the humble, and to re-vive the Heart of the contrite ones*, Isa. 57. 15.

The

The Broken-hearted Man, is a fainting Man; he has his qualms, his sinking fits he oft-times dies away with pain and fear he must be *stayed with Flaggons, and comforted with Apples*, or else he can't tell what to do: He pines, he pines away in his Iniquity; nor can any thing keep him alive and make him well, but the Comforts and Cordials of Almighty God: Wherefore with such an one God will dwell, to revive the Heart, to revive the Spirit: *To revive the Spirit of the Humble, and to revive the Hearts of the Contrite ones*, Ezek. 36. 10. 11.

God has Cordials, but they are to *comfort them that are cast down*, 2 Cor. 7. 6. And such are the Broken-hearted: As for *them that are whole, they need not the Physician*, Mark 2. 17. They are the broken in Spirit that stand in need of Cordials: Physicians are Men of no esteem, but with them that feel their Sickness: And this is one Reason why God is so little accounted of in the World, even because they have not been made Sick by the wounding Stroke of God. But now when a Man is wounded, has his Bones broken, or is made Sick, and laid at the Graves Mouth, who is of that esteem with him, as is an able Physician? What is so much desired, as his Cordials, Comforts,

Comforts, and ſuitable ſupplies of the skilful Phyſician, in thoſe matters? And thus it is with the Broken-hearted; he needs, and God has prepared for him plenty of the Comforts and Cordials of Heaven, to ſuccour and relieve his ſinking Soul.

Wherefore ſuch a one lieth under all the Promiſes that have ſuccour in them, and conſolation for Men, Sick and Deſponding under the Sence of Sin, and the heavy Wrath of God: *And they*, ſays God, *ſhall be refreſhed and revived with them.*

Yea, They are deſigned for them, he hath therefore Broken their Hearts, he hath therefore Wounded their Spirits, that he might make them apt to reliſh his reviving Cordials, that he might miniſter to them his reviving Comforts.

For, indeed, ſo ſoon as he hath broken, his Bowels yearn, and his Compaſſions roul up and down within him, and will not ſuffer him to abide afflicting: *Ephraim* was one of theſe; but ſo ſoon as God had ſmitten him, behold his heart, how it works towards him? *Is Ephraim*, ſaith he, *my dear Son?* That is, he is ſo: *Is he a pleaſant Child?* That is, he is ſo: *For ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my Bowels are troubled for him.*

will

will surely have Mercy upon him, saith the Lord God, Jer. 31: 18, 19, 20. This therefore is another Demonstration.

Fifthly, As God prefers such a Heart, and esteems the Man that has it above Heaven and Earth; as he covets intimacy with such an one, and prepares for him his Cordials: So when he sent his Son Jesus into the World to be a Saviour, he gave him in special, a charge to take care of such; yea, that was one of the main Reasons he sent him down from Heaven, Anointed for his Work on Earth.

The Spirit of the Lord God is upon me, saith he, *because he hath Anointed me to Preach the Gospel to the Poor, he hath sent me to bind up the Broken-hearted*, &c. Isa 61. 1.

Now that this is meant of Christ, is confirmed by his own Lips; for, in the Days of his Flesh, he takes this Book in his hand, when he was in the Synagogue at *Nazareth*, and read this very place unto the People, and tells them, *That that very Day, that Scripture was fulfilled in their Ears*, Luke 4. 16, 17, 18.

But see, these are the Souls whose welfare is contrived in the Heavens: God consulted their Salvation, their Deliverance, their Health, before his Son came down from thence. Doth not therefore

this

this demonstrate, That a Broken-hearted Man, that a Man of a Contrite Spirit, is of great esteem with God. I have often wondred at *David*, that he should give *Joab*, and the Men of War, a charge, that they take heed that they carry it tenderly to that young Rebel *Absalom* his Son, 2 *Sam.* 18 5. But that God, the high God, the God against whom we have Sinned, should so soon as he was smitten, give his Son a Command, a Charge, a Commission, to take care of, to bind up and heal the Broken in Heart! This is that which can never be sufficiently admired or wondred at, by Men or Angels.

And as this was his Commission, so he acted; as is evidently set forth by the Parable of the Man who fell among Thieves: *he went to him, poured into his Wounds Wine and Oyl; he bound him up, took him, set him upon his own Beast, had him to an Inn, gave the Host a Charge to look well to him, with Money in hand, and a promise, at his return, to recompence him in what further he should be expensive while he was under his Care*, Luke 10. 30, 31, 32, 33, 34, 35.

Behold, therefore, the care of God, which he has for the Broken in Heart; he has given a Charge to Christ his Son, to look well to them, and to bind up and heal their

their Wounds: Behold also, the Faithfulness of Christ, who doth not hide, but read his Commission as soon as he entred upon his Ministry, and also falls into the Practical part thereof: *He healeth the Broken in Heart, and bindeth up their Wounds*, Psal. 147. 3

And, behold again, into whose Care a Broken-heart, and a Contrite Spirit, hath put this poor Creature; he is under the Care of God, the Care and Cure of Christ. If a Man was sure that his Disease had put him under the special Care of the King and the Queen, yet could he not be sure of Life, he might die under their Sovereigns Hands. Ay, but here is a Man in the Favour of God, and under the hand of Christ to be healed, under whose Hand none yet ever Died, for want of Skill and Power in him to save their Life; wherefore, this Man must live, Christ has in Commission, not only to bind up his Wounds, but to heal him; he has of himself so expounded it in reading his Commission. Wherefore, he that has his Heart Broken, and that is of a Contrite Spirit, must not only be taken in Hand, but healed, healed of his Pain, Grief, Sorrow, Sin, and Fear of Death and Hell Fire: Wherefore, he adds, *That he must give unto such Beauty, &c.*

Ashes,

ashes; the Oyl of Joy, for Mourning; the Garment of Praise, for the Spirit of Heaviness, and must Comfort all that Mourn, Isa. 6 . 2, 3.

This, I say, he has in the Commission; the Broken hearted are put into his Hand, and he has said himself, he will heal him: Hence he says of that same Man, *I have seen his ways, and will heal him; I will lead him also, and restore Comforts unto him, and to his Mourners; and I will heal him*, Isa. 57. 15, 16, 17, 18, 19. And this is a fifth Demonstration.

Sixthly, As God prefers such a Heart, and so esteems the Man that has it, as he desires his Company, has provided for him his Cordials, and given a charge to Christ to heal him: So he has promised in conclusion, to save him. *He saveth such as be of a contrite Spirit*; or, as the Margent has it, *that be Contrite of Spirit*, Psal. 34 18.

And this is the Conclusion of all; for to save a Man, is the End of all special Mercy. *He saveth such as be of a Contrite Spirit.* To Save, is to forgive; for without Forgiveness of Sins, we cannot be Saved. To save, is to preserve one in this Miserable World; and to deliver one from all those Devils, Temptations, Snares, and Destructions, that would, were we not kept, were

we

we not preserved of God, Destroy us Body and Soul for ever. To Save, is to bring a Man Body and Soul to Glory; and to give him an Eternal Mansion-house in Heaven, that he may dwell in the Presence of this good God, and the Lord Jesus, and to sing to them the Songs of his Redemption for ever and ever. This it is to be Saved, nor can any thing less than this, compleat the Salvation of the Sinner. Now this is to be the Lot of him that is of a Broken-heart, and the End that God will make with him that is of a Contrite Spirit: *He saveth such as be of a Contrite Spirit*; he saveth such. This is Excellent.

But, Do the Broken in Heart believe this? Can they imagine, that this is to be the End that God has designed them to, and that he intended to make with them in the day in which he began to break their Hearts; no, no, they alas, think the quite contrary! They are afraid that this is but the beginning of Death, and a Token, that they shall never see the Face of God with Comfort, either in this World, or that which is to come. Hence they cry, *Cast me not away from thy Presence*; or, *Now I am free among the Dead, whom God remembers no more*, Psalm. 5. 11. and 88. 4, 5.

For

For, indeed, there goes to the breaking f the Heart, a visible Appearance of the Vrath of God, and a Home charge from Heaven of the guilt of Sin to the Conscience. This to reason, is very dreadful; or it cuts the Soul down to the Ground. *r a Wounded Spirit none can bear*, Prov. 8. 14

It seems also now to this Man, that this but the beginning of Hell; but as it were he first step down to the Pit; when alas! ll these are but the beginnings of Love, nd but that which makes way for Life: *he Lord kills before he makes alive, he Wounds fore his Hands make whole*: Yea, he does he one, in order to, or because he would o the other; he Wounds, because his urpose is to Heal. *He maketh sore, and indeth up*: *He woundeth and his Hands make hole*, Deut. 32. 29. 1 Sam. 2. 6. Job 5. 18. His Design, I say, is the Salvation of he Soul; he scourgeth, he breaketh the eart of every Son whom he receiveth, nd Woe be to him whose Heart God reaketh not.

And thus I have proved; what at first I serted, namely, That a Spirit rightly roken, an Heart truly Contrite, is to od an excellent Thing. *A Broken and a*

Contrite

Contrite Heart, O God, thou wilt not despise.
For thus say I,

1. This is evident, for that it is better than Sacrifices, than all Sacrifice.

2. The Man that has it, is of more esteem with God, than Heaven and Earth.

3. God coveteth such a Man, for his Intimate and House-Companion.

4. He reserveth for them his Cordials and Spiritual Comforts.

5. He has given his Son a Charge, Commandment, to take care that the Broken-hearted be healed, and he is resolved to heal them.

6. And concluded, that the Broken-hearted, and they that are of a Contrite Spirit, shall be saved, that is, possess the Heavens.

I come now in order to shew you, what a Broken Heart, and what a Contrite Spirit is. This must be done, because in the Discovery of this, lies both the Comfort of them that have it, and the Conviction of them that have it not.

Now, that I may do this the better, I must propound, and speak to these Four Things.

1. I must shew you, what an one the Heart is, that is not Broken and made Contrite.

2. I muſt ſhew you now, or, with hat the Heart is Broken and made Con- ite.

3. Shew you, how, and what it is, hen Broken and made Contrite. And,

4. I ſhall laſt of all, give you ſome Signs f a Broken and Contrite Heart.

For the firſt of theſe, to wit, what an ne the Heart is, that is not a Broken, that not a Contrite Heart.

1. The Heart before it is Broken, is *hard* nd *ſtubborn*, and *obſtinate againſt God, and e Salvation of the Soul*, Zach. 7. 12. Deut. 30. chap. 9. 27.

2. 'Tis an Heart full of *evil Imagina- ons and Darkneſs*, Gen. 8. 12. Rom. 1. 1.

3. 'Tis a Heart *deceitful, and ſubject be deceived; eſpecially about the Things of Eternal Concernment*, Iſa. 44 20 Deut. 1. 16.

4. 'Tis an Heart that rather *gathereth iquity and Vanity to it ſelf than any Thing at is good for the Soul*, Pſal. 41, 6. and 4. 11.

5. 'Tis an unbelieving Heart, *and one at will turn away from God to Sin*, Heb. 3. 2. *Deut.* 17. 17.

6. 'Tis an Heart not prepared for God, *ing Uncircumciſed, not for the reception of*

his Holy Word, 2 Chron. 12. 14. Pſal. 78.
Acts 7. 51.

7. 'Tis an Heart not ſingle, but double
'twill pretend to ſerve God but will with
lean to the Devil and Sin, Pſal. 12. 2. Ezek
33. 31.

8. 'Tis an Heart proud and ſtout,
loves not to be controuled, tho' the con
trouler be God himſelf, Pſal. 101. 5. Prov
16. 5. Mal. 3.

9. 'Tis an Heart that will give Place t
Satan, *but will reſiſt the Holy Ghoſt*, Acts 5.
chap. 5. 51.

10. In a word, 'Tis deceitful above a
things and deſperately wicked; *ſo wicke*
that none can know it, Jer. 17. 9.

That the Heart, before it is Broken,
ſuch, and worſe than I have deſcribed
to be, is ſufficiently ſeen by the whol
courſe of the World. Where is the Ma
(whoſe Heart has not been Broken, a
whoſe Spirit is not Contrite) that, accord
ing to the Word of God, deals honeſtly
with his own Soul?

It is one Character of a right Heart, th
it is found in God's Statutes, and honeſt, Pſ
119. 80. *Luke* 8. 15.

Now, an honeſt Heart will not put o
it ſelf, nor be put off with that, which wi
not go for current Money with the Me

hants; I mean, with that which will not o for Saving Grace, at the Day of Judgnent. But alas, alas! but few Men, ow honeſt ſoever they are to others, have oneſty enough towards themſelves; tho' e is the worſt of Deceivers, *who deceiveth is own Soul*, as *James* has it about the hings of his own Soul, *James* 1. 22, 26. ut.

Secondly, I now come to ſhew you, with Vhat, and How the Heart is Broken, and he Spirit made Contrite

The Inſtrument with which the Heart Broken, and with which the Spirit is ade Contrite, is the Word. *Is not my ord*, ſays God, *like a Fire, and like a ammer, that breaketh the Rock in pieces?* r. 23. 29.

The Rock, in the Text, is the Heart, hich in another Place is compared to an *damant*, which *Adamant* is harder than int. Zach. 7. 11, 12. Ezek. 3. 9.

This Rock, this Adamant, this Stony eart, is Broken and made Contrite by e Word. But it only is ſo when the ord is as a Fire, and as a Hammer, to eak and Melt it. And then, and then ly, it is as a Fire, and a Hammer, to e Heart, to break it, when 'tis manag'd the Arm of God. No Man can break

the

the Heart with the Word; no Angel ca
Break the Heart with the Word; that is
if God forbears to second it by mighty
Power from Heaven. This made *Balaam*
go without an Heart rightly Broken, and
truly Contrite, though he was rebuked by
an Angel; and the *Pharisees* die in their
Sins, though rebuked for them, and ad
monished to turn from them, by the Sa
viour of the World. Wherefore, though
the Word is the Instrument with which
the Heart is Broken, yet it is not broke
with the Word, till that Word is manag
ed by the Might and Power of God.

This made the Prophet *Isaiah*, after long
Preaching, cry out, *That he had labour'd*
for nought, and in vain; And this made
him cry to God, *to rend the Heavens, and*
come down; that the Mountains, or Rocky
Hills, or Hearts might be Broken, and
melt at his Presence, *Isa.* 49. 4 chap 64.
1, 2.

For he found by Experience, that
to this, no effectual Work could be done
unless the Lord put to his Hand. This al
so is often intimated in the Scripture,
where it saith, *When the Preacher preach'd*
effectually, to the breaking of Men's Hearts,
the Lord wrought with them; the Hand

e Lord was with them; and the like, *Mark* 16. 20. *Acts* 11. 21.

Now when the Hand of the Lord is ith the Word, then 'tis Mighty; 'tis *ighty through God to the pulling down of rong Holds.* 'Tis ſharp then, as a Sword the Soul and Spirit; it ſticks like an rrow, in the Hearts of Sinners, to the uſing of the People to fall at his Foot Mercy. Then 'tis, as was ſaid afore, *a Fire, and as a Hammer, to break this ock in pieces*, 2. Cor. 10. 4. *Heb.* 4. 14. *ſal.* 110. 3.

And hence the Word is made mention , under a double Conſideration.

1. As it ſtands by its ſelf.

2. As attended with Power from Hea- n.

As it ſtands by it ſelf, and is not ſecond- with Saving Operation from Heaven, is called the *Word only*, the *Word barely*, as if it was only the *Word of Men*, 1 heſſ. 1. 5, 6, 7. 1. Cor. 4. 19, 20. 1. heſſ. 2. 13.

Becauſe then, it is only as managed by en, who are not able to make it accom- iſh that Work. The Word of God, hen in a Man's hand only, is like the ather's Sword in the Hand of the Sucking hild; which Sword, tho' never ſo well

pointed, and tho' never so sharp on the edges, is not now able to conquer a Foe and to make an Enemy fall, and cry out for Mercy, because it is but in the Hand of the Child.

But now, let the same Sword be put into the Hand of a skilful Father, (and God is both skilful and able to manage his Word) and then the Sinner, and then the proud Helpers too, are both made to stoop and submit themselves: Wherefore, I say, though the Word be the Instrument, yet of it self doth do no saving good to the Soul; the Heart is not Broken, nor the Spirit made Contrite thereby, it only worketh Death, and leaveth Men in the Chains of their Sins, still faller bound over to Eternal Condemnation, 2 Cor. 15,

2. But when seconded by mighty Power then the same Word *is as the roaring of a Lyon, as the piercing of a Sword, as a burning Fire in the Bones, as Thunder, and as a Hammer that dashes all to pieces*, Jer. 25 30. Amos 1, 2. chap. 3. 8 Acts 2. 37. Jer. 20. Psal. 29. 3, 4. 5 6, 7, 8, 9.

Wherefore, from hence it is to be concluded, that whoever has heard the Word Preached, and has not heard the Voice of the Living God therein, has not as

had their Hearts Broken, nor their Spirits made Contrite for their Sins.

And this leads me to the second Thing; to wit, To shew how the Heart is Broken, and the Spirit made Contrite, by the Word; and, verily it is, when the Word comes home with Power. But yet is but general; wherefore more particularly,

First, When the Word works effectually to this purpose; when it findeth out the Sinner and his Sin, and shall convince him that it has found him out. Thus it was with our first Father, when he had sinned, he sought to hide himself from God; he gets among the Trees of the Garden, and there he shrouds himself; but yet not thinking himself secure, he covers himself with Fig-leaves, and now he lieth quiet: Now God shall not find me, thinks he, nor know what I have done; but lo, by and by, he hears the Voice of the Lord God walking in the Garden; and now *Adam* what do you mean to do? Why, as yet, he sculketh, and hides his Head, and seeks yet to lie undiscovered, but behold, the Voice cries out, *Adam*! And now he begins to Tremble. *Adam where art thou*? Says God; and now *Adam* is made to answer: But the Voice of the Lord God doth not leave

him here; no, it now begins to search and to enquire after his Doings, and to unravel what he had wrapt together and covered, until it had made him bare and naked in his own Sight, before the Face of God, *Gen.* 3. 7, 8, 9, 10, 11.

Thus therefore doth the Word, when managed by the Arm of God. It findeth out, it singleth out the Sinner, the Sin finds it so; it finds out the Sins of the Sinner, it unravels his whole Life, it strips him, and lays him naked in his own sight, before the Face of God; neither can the Sinner, nor his Wickedness, be longer hid and covered; and now begins the Sinner to see what they never saw before.

2. Another instance for this, is *David* the Man of our Text; he sins, he sins grosly; he sins and hides it, yea, and seeks to hide it from the sight of God and Man. Well, *Nathan* is sent to Preach a Preaching to him, and that in common, and then in special; in common by a Parable; but special by a particular Application of it to him: While *Nathan* only Preached in common, or in general, *David* was first whole and stood as right in his own Eyes, as if he had been as innocent, and as harmless as any Man alive. But God had a love for *David*

David, and therefore Commands his Servant *Nathan*, to go home, not only to *David*'s Ears, but to *David*'s Conscience.

Well, *David* now must fall: Says *Nathan* *Thou art the Man*; says *David*, *I have sinned*, 2 Sam. 12. 5, 7, 13. And then his Heart was broken, and his Spirit made Contrite; as this Psalm, and our Text doth shew.

A third Instance, is that of *Saul*; he had heard many a Sermon, and was become a great Professor, yea, he was more Zealous than was many of his Equals; but his Heart was never Broken, nor his Spirit never made Contrite, till he heard one Preach from Heaven; till he heard God, in the Word of God, making enquiry after his Sins: *Saul*, *Saul*, *why persecutest thou me?* says *Jesus*: And then he can stand no longer; for then his Heart brake, then he falls to the Ground, then he trembles, then he cries out, *Who art thou, Lord?* And *Lord, what wilt thou have me to do?* Acts 9.

Wherefore, as I said, Then the Word works effectually to this purpose, when it findeth out the Sinner, and his Sin; and also when it shall convince him that it has found him out. Only I must join here a Caution, for every Operation of the Word upon the Conscience, is not saving; nor

both all Conviction end in the saving Conversion of the Sinner: It is then only such an Operation of the Word that is intended, namely, That shews the Sinner, not only the Evil of his Ways, but brings the Heart unfeignedly over to God by Christ. And this brings me to the third Thing.

Thirdly, I am therefore come to shew you how, and what the Heart is, when Broken and made Contrite. And this I must do, by opening unto you the two chief Expressions in the Text.

1. What is meant by this word *Broken*.

2. What is meant by this word *Contrite*.

First, For this word Broken *Tindal* renders it a troubled Heart: But I think there is more in it: I take it therefore to be a Heart disabled, as to former Actions, even as a Man whose Bones are Broken, is disabled, as to his way of running, leaping, wrestling or ought else, which vainly he was wont to do; wherefore that which was called a Broken Heart, in the Text, he calls his broken Bones, in verse the 8th. *Cause me*, saith he, *to hear joy and gladness, that the Bones which thou hast broken may rejoice*. And why is the breaking of the Heart compared to the breaking of the Bones? But because, as when the Bones are broken, the outward Man is disabled

s to what it was wont to do; so when he Spirit is broken, the inward Man is isabled, as to what Vanity and Folly it efore delighted in: Hence feebleneſs is oined with this brokenneſs of Heart: *I m feeble*, ſaith he, *and ſore broken: I have oſt my Strength, and former Vigour, in vain nd ſinful Courſes*, Pſal. 38 8.

This then it is to have the Heart Broken; namely, to have it lamed, diſabled, nd taken off, by ſenſe of God's Wrath due to Sin, from that courſe of Life it formerly was converſant in; and to ſhew that this Work is no Fancy, nor done, but with great Trouble to the Soul; it is compared to the putting the *Bones out of Joint*, the *Breaking of the Bones*, the *Burning of the Bones* with Fire; or as the *taking the natural moiſture from the Bones*; *the vexing of the Bones*, &c. Pſal. 22. 14. Jer. 20. 9. Lam. 1. 13. Pſal. 6. 2. Prov. 17. 22.

All which are Expreſſions adorned with ſuch Similitudes, as do undeniably declare, that to Senſe and Feeling, a Broken Heart is a grievous Thing.

Secondly, What is meant by the Word Contrite. A Contrite Spirit, is a Penitent one, one ſorely Grieved, and deeply Sorrowful for the Sins it has committed againſt God, and to the damage of the

Soul; and so it is to be taken in all those places where a Contrite Spirit is made mention of. As in *Psal.* 34. 18. *Isa.* 57. 15. chap. 66. 2.

As a Man that has by his Folly procured a broken Leg or Arm, is heartily sorry, that ever he was so foolish, as to be engaged in such foolish ways of Idleness and Vanity. So he whose Heart is Broken with a sense of God's Wrath due to his Sin, hath a deep sorrow in his Soul, and is greatly Repentant, that ever he should be such a Fool, as by Rebellious Doings to bring himself and his Soul to so much sharp Affliction. Hence, while others are sporting themselves in Vanity, such a one doth call his Sin his greatest Folly. *My Wounds stink, and are corrupt*, saith David *because of my Foolishness*. And again, *O God thou knowest my Foolishness, and my Sins are not hid from thee*, Psal. 38. 5. and 69. 5.

Men, whate're they say with their Lips cannot conclude, if yet their Hearts were breaking, That Sin is a foolish Thing. Hence it says, *The foolishness of Fools is their Folly*, Prov. 14. 24.

That is, the Foolishness of some Men is, that they take pleasure in their sins, for their Sins are their Foolishness, and the Folly of their Soul lies in their Con-

tenancie

tenancing of this Fooliſhneſs. But the Man whoſe Heart is Broken, he is none of theſe, he cannot be one of theſe, no more than he that has his Bones broken, can rejoice that he is deſigned to play a Match at Football. Hence to hear others talk fooliſhly, is to the Grief of thoſe whom God has wounded: Or, as it is in another place, *Their Words are like the piercings of a Sword*, Pſal. 69. 26. Prov. 12. 18.

This therefore I take to be the meaning of theſe two Words, *A Broken and a Contrite Spirit.*

Fourthly, and laſtly, As to this, I now come more particularly, to give you ſome Signs of a Broken Heart, of a Broken and Contrite Spirit.

Firſt, A Broken-hearted Man, ſuch as is intended in the Text, is a ſenſible Man: He is brought to the exerciſe of all the Senſes of the Soul. All others are dead ſenſleſs, and without true feeling of what the Broken-hearted Man is ſenſible of.

1. He ſees himſelf to be what others are ignorant of; that is, he ſees himſelf to be not only a ſinful Man, but a Man by Nature in the Gall and Bond of Sin. In the Gall of Sin, it is *Peter's* Expreſſion to *Simon*, and it is a ſaying common to all Men. For every Man in a ſtate of Nature, *is in the Gall*

Gall of Sin. He was *shapen in it, conceived in it*; it has also possession of, and by that possession, infected the whole of his Soul and Body, *Psal.* 51. 5. *Acts* 8. 23.

This he sees, this he understands; every Professor sees not this, because the Blessing of a Broken-heart is not bestowed on every one. *David* says, *There is no soundness in my Flesh*, And *Solomon* suggests, *That a Plague, or running Sore, is in the very Heart.* But every one perceives not this, *Psal.* 38. 3. 1 *Kings* 8. 38.

He saith again, *That his Wounds stank and were corrupt; that his Sore ran, and ceased not*, Psal. 38. 5. and 77. 2.

But these things the Brutish Man, the Man whose Heart was never Broken, has no Understanding of: But the Broken-hearted, the Man that has a broken Spirit, he sees, as the Prophet has it; he sees his Sickness, he sees his Wounds: *When Ephraim saw his sickness, and Judah saw his wound*, Hos. 5. 13. He sees it to his grief, he sees it to his Sorrow.

2. He feels what others have no sense of: he feels the Arrows of the Almighty, and that they stick fast in him: he feels how sore and sick, by the smiting of God's Hammer upon his Heart, to break it, his poor Soul is made. He feels a burden intolera-

ble

ble lying upon his Spirit: *Mine Iniquities* (saith he, *are gone over my Head as an heavy Burden, they are too heavy for me.* He feels also the heavy hand of God upon his Soul, a thing unknown to Carnal Men, *Psal.* 38. 2. *Heb.* 6. 13. *Psal* 38. 4.

He feels Pain being wounded; even such pains as others cannot understand, because they are not Broken. *My Heart,* (says David, *is sore pained within me.* Why so? Why, *The Terrors of Death are fallen upon me.* The Terrors of Death causes Pain, yea, even the highest Nature. Hence that which is here called *Pains,* is in another place called *Pangs, Psalms* 55. 4. *Isa.* 21. 3.

You know Broken Bones occasion Pain. Strong Pain; yea, Pain that will make a Man or Woman groan, *With the groaning of a deadly wounded Man,* Ezek 30. 24.

Soul-pain is the sorest Pain, in comparison to which, the Pain of the Body is a very tolerable thing, *Prov.* 18. 14.

Now, here is Soul-pain, here is Heart-pain, here we are discourring of a wounded, of a broken Spirit. Wherefore, this pain is to be felt to the sinking of the whole Man; neither can any support this but God. Here is Death in this pain, Death for ever, without God's special Mercy. This Pain will bring the Soul to, and into

the

the Broken-hearted Man doth feel. *The sorrows of Death*, said David, *compassed me about, and the Pains of Hell got hold upon me, and I found trouble and sorrow*, Psalm 116.

Ay, I'll warrant thee, poor Man, thou foundest Trouble and Sorrow indeed. For the Pains of Hell, and Sorrows of Death, are Pains and Sorrow the most intolerable. But this the Man is acquainted with, that has his Heart Broken.

As he sees and feels, so he hears that which augments his Woe and Sorrow. You know, if a Man has his Bones broken, he does not only see and feel, but oft times also, hears what encreases his Grief; as that his Wound's uncurable, that his Bone is not rightly set, that there is danger of a Gangreen, that he may be lost for want of looking to. These are the Voices, the Sayings, that haunt the House of one that has his Bones Broken. And a Broken-hearted Man knows what I mean by this, he hears that which makes his Lips quiver, and at the noise of which, he seems to feel rottenness enter into his Bones: he trembleth in himself, and wishes that he may hear Joy and Gladness, *that the Bones, the Heart, and Spirit, which God has broken, may rejoice*, Hab. 3. 16. Psalm. 51. 8.

He thinks he hears God say, the Devil say, his Conscience say, and all good Men to whisper among themselves, saying, *There is no help for him in God. Job* heard this, *David* heard this, *Heman* heard this, and this is a common sound in the Ears of the Broken-hearted.

4. The Broken-hearted smell what others cannot Scent: Alas! Sin never smell'd so to any Man alive, as it smells to the Broken-hearted. You know Wounds will stink, but no stink like that of Sin, to the Broken-hearted Man: his own Sins stink, and so doth the Sins of all the World to him. Sin is like Carrion, 'tis of a stinking Nature; yea, it has the worst of Smells; however some Men like it, *Psalm.* 38 5.

But none are offended with the scent thereof, but God, and the Broken-hearted Sinner. *My Wounds stink, and are corrupt, filth lie, both in God's Nostrils, and mine own.*

But, alas! Who smells the stink of Sin? None of the Carnal World; they, like Carrion-Crows, seek it, love it, and eat it, as the Child eats Bread. *They eat up the Sin of my People,* saith God, *and set their Heart on their Iniquity,* Hos 4. 8.

This, I say, they do; because, they do not smell the noisome scent of Sin. You know

know, that what is nauseous to the smell, cannot be palatable to the taste. The Broken-hearted Man doth find that Sin is nauseous; and therefore cries out, it stinketh. They also think, at times, the smell of Fire, of Fire and Brimstone, is upon them, they are so sensible of the Wages due to Sin.

5. The Broken-hearted is also a Fasting Man. Wounds, if sore and full of Pain, of great Pain, do sometimes alter the taste of a Man; they make him loath his Meat, his Drink, yea, that Cordials have a bitter taste in them. How many times doth the poor People of God, that are the only Men that know what a Broken Heart doth mean, cry out, *That God hath filled them with Gravel, Wormwood, Gall, and Vinigar, was made to eat Ashes for their Meat*, Lam. 3. 15, 16, 19.

This *Gravel, Gall, and Wormwood*, is the true Temporal taste of Sin; and God to make them loath it for ever, doth feed them with it, till their Hearts both ache and break therewith. Wickedness is pleasant or tasteful to the World. Hence it is said, *They feed on Ashes, they feed on Wind*, Isa. 44. 20. *Hos.* 12. 1. Lusts or any thing that is vile and refuse, the Carnal World think relishes well; as it is set out most notably in the Parable of the Prodigal Son.

He

e would fain have filled his Belly, saith our ord, *with the Husks that the Swine did eat.* ut the Broken-hearted Man has a reliſh na's true, as to theſe things; though by reaſon of the anguiſh of his Soul, it alſo abhors all manner of dainty Meat, *Job.* 33. 20. *Pſal.* 107. 17, 18, 19.

Thus I have ſhewed you one Sign of a Broken-hearted Man; he is a ſenſible Man, he has all the Senſes of his Soul awakened, he can See, Hear, Feel, Taſte, Smell, and that as none but himſelf can do. I come now to another Sign of a Broken and Contrite Man.

Secondly, And that is, he is a very ſorrowful Man. Thus, as the other is natural, 'tis natural to one that is in Pain, and that has his Bones Broken, to be a grieved and ſorrowful Man.

He is none of the Jolly ones of the Times, nor can he, for his Bones, his Heart, his Heart is Broken.

He is ſorry, for that he feels and finds in himſelf, a gravity of Nature: I told you before, he is ſenſible of it, he ſees it, he feels it; and here I ſay, he is ſorry for it. 'Tis this that makes him call himſelf wretched Man; 'tis this that makes him loath and abhor himſelf; 'tis this that

makes

makes him blush; blush before God, and be ashamed. *Rom.* 7. 24. *Job.* 42. 5, 6. *Ezek.* 35. 31.

He finds by Nature, no Form nor Comliness in himself; but the more he looks in the Glass of the Word, the more unhansom, the more deformed he perceiveth Sin has made him. Every Body sees not this, therefore every Body is not sorry for it: But the Broken in Heart sees, that he is by Sin corrupted, marr'd, full of lewdness and naughtiness; he sees that in him; that is, in his Flesh dwells no good thing; and this makes him sorry, yea, it makes him sorry at Heart. A Man that has his Bones Broken, finds he is spoiled, marr'd, disabled from doing as he would and should, at which he is grieved and made sorry.

Many are sorry for actual Transgressions, because they do oft bring them to shame before Men; but, but few are sorry for the Defects that Sin has made in Nature, because they see not those Defects themselves. A Man cannot be sorry for the sinful Defects of Nature, till he sees they have rendred him contemptible to God; nor is it any thing but a sight of God, that can make him truly see what he is, and so be heartily sorry for being

Now mine Eyes see thee, said *Job*, *now I abhor my self. Wo is me, I am undone*, said the Prophet, *for mine Eyes have seen the Lord, the King.* And 'twas this that made *David* say, *his Comeliness in him was turn'd into Corruption:* For *he had now the Vision of the Holy One*, Job 42. 6. Isa. 6. 1, 2, 3, 4, 5. Dan. 10. 8.

Visions of God Break the Heart, because by the Sight the Soul then has, of his Perfections, it sees its own infinite and unspeakable disproportion, because of the vileness of its Nature.

Suppose a Company of ugly, uncomely, deformed Persons, dwelt together in one House, and suppose, that they never yet saw any Man or Woman more than themselves, that were arrayed with the Splendors and Perfections of Nature, these would not be capable of comparing themselves with any but themselves, and consequently would not be affected and made sorry, for their uncomely, natural Defections. But now, bring them out of their Cells and Holes of Darkness, where they have been shut up by themselves, and let them take a view of the Splendor and Perfections of Beauty that are in others, and then, if at all, they will be sorry and dejected, at the view of their own Defects.

This

This is the Case: Men by Sin are marr'd, spoil'd, corrupted, depraved, but they dwell by themselves in Dark, they see neither God, nor Angel, nor Saint in their excellent Nature and Beauty; therefore they are apt to count their own uncomely Parts, their Ornaments, their Glory. But now let such, as these see God, see Saints, or the Ornaments of the Holy Ghost, and themselves as they are without them; and then they cannot but mourn, and be affected with, and sorry for their own Deformity. When the Lord Christ put forth but little of his Excellency before his Servant *Peter*'s Face, it raked up the Depravity of *Peter*'s Nature before him, to his great Confusion and Shame, and made him cry out to him in the midst of all his Fellows, *Depart from me, for I am a sinful Man, O Lord*, Luke 5. 4, 5, 6, 7, 8.

This therefore is the cause of a broken Heart; even a sight of Divine Excellencies, and a Sense that I am a poor, vile, spoiled, defiled Wretch: And this sight having broken the Heart, begets sorrow in the Broken-hearted.

2. The Broken-hearted is a sorrowful Man; for that he finds his depraved Nature strong in him, to the pain-

ful

th it sell, to oppose and overthrow
at his changed Mind doth prompt him
When I would do good said Paul, *evil is*
sent with me, Rom. 7. 21. Evil is pre-
nt to oppose, to resist, and make head
ainst the desires of my Soul. The Man
at has his Bones Broken, may yet have
mind to be industriously occupied in a
wful and honest Calling; but he finds
experience, that an Infirmity attends
s present Condition, that strongly resists
s good Endeavours; and at this he
akes his Head, makes Complaints, and
th sorrow of Heart he sighs and says, *I*
not do the thing that I would, Rom. 7. 15.
al. 5. 17.

I am weak, I am feeble, I am not only
epraved, but by that depravity, depri-
ed of Ability to put good Motions, good
tentions and Desires, into Execution, to
mpleatness. O, says he, *I am ready to*
ll, my Sorrow is continually before me.

You must know, the broken-hearted
ves God, loves his Soul, loves Good,
d hates Evil. Now, for such an one to
nd in himself an opposition, and con-
nual contradiction to this holy Passion,
must needs cause Sorrow, godly sorrow,
s the Apostle *Paul* calls it. For such are
ade sorry after a godly sort. To be sorry
for

for that thy Nature is with Sin depraved and that through this depravity, thou art deprived of ability to do what the Word and thy holy Mind doth prompt thee to, is to be sorry after a godly sort. *For the sorrow worketh that in thee, of which thou wilt never have cause to repent; no, not to Eternity.* 2 Cor. 7. 9, 10, 11.

3. The Broken-hearted Man is sorry for those Breaches, that by reason of the depravity of his Nature, is made in his Life and Conversation. And this was the Case of the Man in our Text. The wickedness of his Nature had broken out to the defiling of his Life, and to the making of him at this Time, base in Conversation. This, this was it, that all to Break his Heart.

He saw in this he had dishonoured God and that cut him. *Against thee, thee only have I sinned, and done this evil in thy sight.* Psalm 51. 4. He saw in this, he had caused the Enemies of God to open their Mouths and Blaspheme; and this cut him to the Heart. This made him cry, *I have sinned against thee, Lord:* This made him say, *I will declare mine Iniquity, I will be sorry for my Sin,* Psalm 38. 18.

When a Man is designed to do a matter; when his Heart is set upon it, (and

e Broken-hearted doth design to glorifie
od) an obstruction to that Design, the
oiling of his Work, makes him sorrow-
l. *Hannah* coveted Children, but could
ot have them, and this made her *a Wo-*
n of sorrowful Spirit, 1. Sam. 1. 15.

A Broken-hearted Man would be well
nwardly, and do that which is well out-
ardly, but he feels, he finds, he sees he
prevented, prevented at least in part.
This makes him sorrowful, *in this he groans*
roans earnestly, being burdened with his
mperfection, 2 *Cor.* 5. 2, 4.

You know, one with broken Bones has
mperfections many, and is more sensible
f them too (as was said afore, than any
ther Man) and this makes him sorrowful;
ea, and makes him conclude, *That he shall*
o softly all his Days, in the bitterness of his
oul, Isa. 57. 15.

Thirdly, The Man with a Broken-heart,
s a very humble Man; or, true Humility
s a sign of a Broken Heart.

Hence Brokenness of Heart, Contrition
f Spirit, and Humbleness of Mind, are
ut together. *To revive the Heart of the*
Humble, and to revive the Spirit of the Con-
trite ones, Isa. 57. 15.

To follow our Similitude: Suppose a
Man, while in bodily health, stout and
strong

strong, and one that fears and cares for a Man, yet let this Man have but a Leg, or an Arm Broken, and his Courage is quest he is now so far off from Hectoring of with a Man, that he is afraid of every little Child that doth but offer to touch him. Now he will court the most feeble that has ought to do with him, to use him and handle him gently: Now he is become a Child in Courage, a Child in Fear, and humbleth himself as a little Child.

Why, thus it is with that Man that is of a Broken and Contrite Spirit. This was indeed, he could Hector, even Hector it with God himself, saying, *What is the Almighty, that we should serve him? Or what Profit shall I have, if I keep his Commandment?* Job 21. 15. Mal 3. 13, 14.

Ay! But now his Heart is Broken, God has Wrestled with him, and given him fall to the breaking of his Bones, his Heart; and now he crouches, now he cringes, now he begs of God, that he will not only do him good, but do it with tender Hands. *Have Mercy upon me, O God,* said David, *yea, according to the multitude of thy tender Mercies, blot out my Transgressions.* Psalm 51. 1.

He stands as he sees, not only in need of Mercy, but of the tenderest Mercies

od has several sorts of Mercies, some ore rough, some more tender. God save a Man, and yet have him a dread- l way to Heaven. This the Broken- earted sees, and this the Broken-heart- l dreads, and therefore pleads for the ender sort of Mercies; and here we ear of his gentle dealing, and that he is ery pitiful, and that he deals tenderly ith his. But the reason of such expressi- ns no Man knows, but he that is Bro- en-hearted; he has his sores, his run- ing sores, his stinking sores, where- ore he is pained, and therefore covets to be handled tenderly. Thus God has broken the Pride of his Spirit, and hum- bled the Loftiness of Man. And his Humi- ity yet appears.

1. In his Thankfulness for Natural Life. *He reckoneth as Night, when he goes to Bed, that he as a Lyon, so God you fear him to pieces before the Morning-light*, Isa. 38. 13.

There is no Judgement that has fallen upon others, but he counts of right he should be swallowed up by it. *My flesh trembleth for fear of thee, and I am afraid of thy Judgments*, Psalm 119. 120.

But perceiving a Day added to his Life, and that he in the Morning is still on this side Hell, he cannot chuse but take notice

of it, and acknowledge it as a special favour, saying, *God be thanked, for holding my Soul in Life till now, and for keeping my Life back from the Destroyer.* Compare Job 33. 22. and *Psalm* 56. 13. & 86. 13.

Man before his Heart is Broken, counts Time his own, and therefore he spends it lavishly, upon every idle thing. His Soul is far from fear, because the rod of God is not upon him; but when he sees himself under the wounding Hand of God, when God, like a Lyon, is breaking all his Bones, then he humbleth himself before him, and falleth at his Foot. Now he has learn'd to count every Moment a Mercy, and every small Morsel a Mercy.

Now also the least hopes of Mercy for his Soul, O, how precious is it! that was wont to make Orts of the Gospel and that valued Promises but as Straws and the Words of God but as rotten Wood. Now, with what an Eye doth he look on the Promise? Yea, he counted a Peradventure of Mercy more rich, more worth than the whole World. Now, as we say, *Life is glad to leap at a Crust*; now to be a Dog's House, is counted better by him than to *dwell in the Tents of the wicked.* Mat. 15. 16, 27. Luke 15. 17, 18, 19.

3. Now

3. Now he that was wont to look scornfully upon the People of God; yea, that ed to scorn to shew them a gentle cast of s Countenance; now he admires and ws before them, and is ready to lick e Dust of their Feet; and would count his greatest, the highest Honour, to be one of the least of them. *Make me as e of thy hired Servants*, says he, *Luke* 15. 19.

4. Now he is in his own Eyes the greatt Fool in Nature, for that he sees he s been so mistaken in his Ways, and has r yet but little, if any, true knowledge f God. *Every one now*, says he, *has more owledge of God than I, every one serves him tter than I*, Psal. 73. 21, 22. Prov. 30. 3.

5. Now may he Be but one, tho' the aft in the Kingdom of Heaven! Now ay he be but one, tho the least in the hurch on Earth! Now may he but loved, o' the least beloved of Saints! How gh an account doth he set thereon.

6. Now when he talketh with God or len, how doth he debase himself before en? If with God, how does he accuse mself, and load himself with the Acnowledgments of his own Villanies, which e committed in the days wherein he was e Enemy of God? *Lord*, said Paul, *that*

Contrite One. I imprisoned, and did beat every Synagogue that them believe on th And when the Blood of the Martyr Stephe was shed, I also was standing by and consen ing unto his Death, and kept the Raiment them that slew him, Acts 22. 19. 20. *I punished thy Saints oft in every Synagog and compelled them to Blaspheme: And bein exceeding mad against them, I persecuted th even unto strange Cities,* Acts 26. 9. 10, 11.

Also when he comes to speak to Sin how doth he make himself vile before them? *I am,* saith he, *the least of the Ap stles, I am not meet to be called an Apostl I am less than the least of all Saints. I wa Blasphemer, I was a Persecutor, and Injurio* &c. 1 Cor. 15. 9. Eph. 3. 8. 1 Tim. 1.

What Humility, what Self abasin Thoughts doth a Broken Heart produce When *David* Danced before the Ark God also, how did he discover his Naked ness, to the disliking of his Wife? As when she taunted him for his doing, say he, *It was before the Lord,* &c. *And I w be yet more vile than thus, and will be base mine own sight,* 2 Sam. 6. 20, 21, 22.

Oh! The Man that is, or that has bee kindly Broken in his Spirit, and that is a Contrite Heart, is a lowly, a humbl Man.

Fourth

Fourthly, The Broken-hearted Man is a Man that sees himself in Spirituals to be poor: Therefore as Humble and Contrite, so Poor and Contrite are put together in the Word: *But to this Man will I look, even him that is poor, and of a Contrite Spirit*, Isa. 66. 1, 2.

And here we will pursue our Metaphor. A wounded Man, a Man with Broken Bones, concludes his Condition to be but poor, very poor. Ask him how he does and he answers, *Truly Neighbour in a very poor Condition.* Also you have the Spiritual Poverty of such as have, or have had their Hearts broken, and that have been of Contrite Spirits, much made mention of in the Word, And they go by two Names, to distinguish them from others; they are called THY Poor, that is, *God's poor*; they are also called, *The poor in Spirit*, Psal. 72. 2. & 74. 9. Mat. 5. 3.

Now the Man that is poor in his own Eyes (for of him we now discourse, and the Broken hearted is such an one) is sensible of his Wants. He knows he cannot help himself, and therefore is forced to be content to live by the Charity of others. Thus it is in Nature, thus it is in Grace.

First, The Broken-hearted now knows his Wants, and he knew it not till now. As he that has a Broken Bone, knew no want of a Bone-setter, till he knew his Bone was Broken; his Broken Bone makes him know it, his pain and anguish makes him know it. And thus it is in Spiritualis: Now he sees, to be poor indeed, is to want the Sense of the Favour of God; for his great Pain, is Sense of Wrath, as hath been shewn before. *And the Voice of joy would heal his broken Bones*, Psal. 51. 8.

Two Things he thinks would make him Rich.

1. *A Right and Title to Jesus Christ, and all his Benefits*

2. *And saving Faith therein.* They that are Spiritually Rich, are Rich *in him and in the Faith of him* 2 Cor. 8. 9. Jam. 2. 5.

The first of these giveth us a Right to the Kingdom of Heaven, and the second yields the Soul the Comfort of it; and the Broken-hearted Man wants the Sense and Knowledge of his Interest in these. That he knows he wants them, is plain; but that he knows he has them, is what as yet he wants the attainment of. Hence he says, *The Poor and Needy seek Water, and there is none, and their Tongue fails for thirst.* There is none in their view for them, Isa. 41. 17.

Hence

Hence, *David*, when he had his Broken Heart, felt he wanted washing, he wanted Purging, he wanted to be made White: he knew the Spiritual Riches lay there but he did not so well perceive that God had Washed and Purged him: yea, he rather was afraid that all was going, that he was in danger of being cast out of *God's Presence*, and that the *Spirit of Grace* would be utterly taken from him. *See Psalm* 51.

That's the first Thing: The Broken-hearted is Poor, because he knows his Wants.

Secondly, The Broken hearted is Poor, because he knows he cannot help himself to what he knows he wants. The Man that has a Broken Arm, as he knows it, so he knows of himself he cannot set it. This, therefore, is a second Thing, that declares a Man is Poor, otherwise he is not so: For, suppose a Man wants never so much, yet if he can but help himself, if he can furnish himself, if he can support his own Wants out of what he has, he cannot be a poor Man: Yea, the more he wants, the greater is his Riches, if he can supply his own Wants out of his own Purse.

He then is the poor Man, that knows his Spiritual Want, and also knows he cannot supply or help himself.

But this the Broken-hearted knows, therefore he in his own Eyes, is the only poor Man. True, he may have some thing of his own, but that will not supply his Want; and, therefore, he is a poor Man still, *I have Sacrifices*, says David, *but thou dost not desire them; therefore my Poverty remains*, Psalm 51. 16.

Lead is not *Gold*, *Lead* is not Current Money with the Merchant: There is none has Spiritual *Gold* to Sell, but CHRIST, *Rev.* 3. 18.

What can a Man do to procure Christ, to procure Faith or Love? Yea, had he never so much of his own Carnal Excellencies, no, not one Penny of it will go for Pay, in that Market where Grace is to be had. *If a Man would give all the Substance of his House for Love, it would be utterly contemned*, Song 8. 7.

This the Broken hearted Man perceives, and, therefore, he sees himself to be Spiritually poor. True, he has a Broken Heart, and that's of great esteem with God, but that is not of Nature's Goodness; that's a Gift, a Work of God,

nd that's the Sacrifices of God. Besides, Man cannot remain Content and at rest, with that; for that, in the nature of it, does but shew him he is Poor, and that his Wants are such as himself cannot supply. Besides, there's but little Ease in a Broken Heart.

Thirdly, The Broken-hearted Man is Poor, and sees it: *Because he finds he is now disabled to live any way else, but by begging.*

This *David* betook himself to, tho' he was a King; for he knew, as to his Soul's Health, he could live no way else. *This poor Man cried*, saith he, *and the Lord heard him, and saved him out of all his Troubles*, Psalm 34. 6. And this leads me to the fifth Sign.

Fifthly, Another Sign of a Broken-heart is *a Crying, a Crying Out*. Pain, you know, will make one Cry. Go to them that have upon them the Anguish of Broken Bones, and see if they don't Cry. Anguish makes them Cry. This, this is that which quickly follows, if once thy Heart is Broken, and thy Spirit indeed made Contrite.

First, I say, Anguish will make thee Cry. *Trouble and Anguish*, said David, *have taken hold upon me*, Psalm 119. 143. Anguish you know doth naturally provoke

to Crying; now, as a Broken Bone has Anguish, a Broken Heart has Anguish. Hence the pains of one that has a Broken-Heart, are compared to the Pangs of a Woman in Travail, *John* 16. 20. 21. 22.

1. Anguish will make one Cry alone, Cry to one's self; and this is called a bemoaning of one's self. *I have surely heard* Ephraim *bemoaning himself*, said God, *Jer.* 31. 18.

That is, being at present under the breaking, chastizing Hand of God. Thou hast Chastised me, saith he, and I was chastised, as a Bullock accustomed to the Yoak. This is his meaning also, who said, I mourn in my complaint, and make a noise; and why? Why? my Heart is pained within me, *Psalm* 55. 2, 3, 4.

This is a Self-bemoaning, a bemoaning themselves in secret and retired Places.

You know, it is common with them who are distressed with Anguish, tho' all alone, to Cry out to themselves of their present Pains, saying, O my Leg! O my Arm! O my Bowels! Or as the Son of the Shunamite, *My Head, my Head*, 2 Kings 4. 19. O the Groans, the Sighs, the Cries, that the Broken-hearted have, when by them-

themselves, or alone! O, say they, my Sins, my Sins, my Soul, my Soul! How am I laden with guilt? How am I surrounded with fear? O this hard, this desperate, this unbelieving Heart! O how Sin defileth my Will, my Mind, my Conscience! I am afflicted and ready to die, *Psalm* 88. 15.

Could some of you carnal People but get behind the Chamber Door, to hear *Ephraim*, when he is at the work of Self-bemoaning, 'twould make you stand amazed, to hear him bewail that Sin in himself, in which you take delight; and to hear him bemoan his mis-spending of Time, while you spend all in pursuing your filthy Lusts; and to hear him offended with his Heart, because 'twill not better comply with God's Holy Will, while you are afraid of his Word and Ways, and never think your selves better, than when farthest off of God. The unruliness of the Motions and Lusts of the Broken-hearted, make them often get into a corner, and thus bemoans themselves.

Secondly, As they thus cry out in a bemoaning manner, of and to themselves, so they have their Out-cries of and against themselves, to others. As she said in another Case, Behold and see, if there be a-

ny ſorrow like my ſorrow, *Lam.* 1. 13.

O the bitter Cries and Complaints that the Broken-hearted have to make to one another! Still every one imagining, that his own Wounds are deepeſt, and his own Sores fulleſt of Anguiſh, and hardeſt to be cured. Say they, *If our Iniquities be upon us, and we pine away in them, how can we then live?* Ezek. 33. 10.

Once being at an honeſt Womans House; I, after ſome pauſe, asked her how ſhe did? She ſaid, *Very badly*: I asked her if ſhe was Sick? She anſwered, *No.* What then, ſaid I, Are any of your Children Ill? She told me, *No.* What, ſaid I, is your Husband amiſs? Or do you go back in the World? *No, no,* ſaid ſhe. *but I am afraid I ſhall not be ſaved.* And brake out with heavy Heart, ſaying, *Ah, Good man* Bunyan! *Chriſt, and a Pitcher; if I had Chriſt, tho' I went and begged my Bread with a Pitcher, 'twould be better with me, than I think it is now.*

This Woman had her Heart broken, this Woman wanted Chriſt, this Woman was concerned for her Soul. There are but few Women, rich Women, that count Chriſt, and a Pitcher, better than the World, their Pride, and Pleaſures. This Woman's Cries are worthy to be Record-

ed;

ed: 'Twas a Cry that carried in it not only a Sense of the Want, but also of the Worth of Christ. This Cry, *Christ and a Pitcher*, made a melodious Noise, in the Ears of the very Angels.

But, I say, few Women cry out thus; few Women are so in love with their own Eternal Salvation, as to be willing to part with all their Lusts and Vanities, for *Jesus Christ and a Pitcher*. Good *Jacob* also was thus: *If the Lord*, said he, *will give me Bread to eat, and Raiment to put on, then he shall be my God.* Yea, he vowed it shou'd be so. *And* Jacob *vowed a Vow, saying, If God would be with me, and keep me in this way that I go, and will give me Bread to eat, and Raiment to put on, so that I come again to my Father's House in Peace; Then shall the Lord be my God*, Gen. 28.

3. As they bemoan themselves, and make their Complaints to one another, so they cry to God. *O God*, said Heman, *I have Cried Day and Night to thee*, But when? Why when his Soul was full of Trouble, and his Life grew near to the Grave, *Psalm* 88. 1, 2, 3. Or as it says in another place. *Out of the deep, out of the Belly of Hell cried I.* By such Words expressing what painful Condition they were

were in, when they cried, *Pſalm* 130. 1 *Jonah* 2. 2.

See how God himſelf words it; *My pleaſant Portion*, ſays he, *is become a deſolate Wilderneſs, and being deſolate, it mourneth unto me*, Jer. 12. 11.

And this alſo is natural to thoſe whoſe Heart is Broken. Whither goes the Child when it catcheth harm, but to its Father, to its Mother? Where doth it lay its Head, but in their Laps? Into whoſe Boſom doth it pour out its Complaint more eſpecially, but into the Boſom of a Father, of a Mother; becauſe there is Bowels, there is Pity, there is Relief and Succour? And thus it is with them whoſe Bones, whoſe Heart is Broken. 'Tis natural to them, they muſt Cry, they can't but Cry to him. *Lord, heal me*, ſaid David, *for my Bones are vexed: Lord heal me, for my Soul is vexed*; Pſalm 6. 1, 2, 3.

He that cannot Cry, feels no pain, ſees no Want, fears no Danger, or elſe is Dead.

Sixthly, Another Sign of a Broken-heart and of a Contrite Spirit, is, It trembleth at God's Word. *To him that is Poor, and of a Contrite Spirit, and trembleth at my Word*, Iſa. 66. 2.

The

The Word of God, is an awful Word to a Broken-hearted Man. *Solomon* says, *The Word of a King is as the roaring of a Lyon*: And if so, what is the Word of God? (For by the Wrath and Fear, is meant the Authoritative Word of a King.)

We have a Proverb, *The Burnt Child dreads the Fire: The whipp'd Child fears the Rod*; even so the Broken-hearted fears the Word of God. Hence you have a Remark set upon them that trembleth at God's Word: To wit, They are they that keep among the Godly; they are they that keep within Compass; they are they that are aptest to Mourn and to stand in the Gap when God is angry, and to turn away his Wrath from a People.

'Tis a sign the Word of God has had place, and wrought powerfully, when the Heart trembleth as it, is afraid, and stands in awe of it. When *Joseph*'s Mistress tempted him to lie with her, he was afraid of the Word of God; *How shall I do this great Wickedness*, said he, *and sin against God*? He stood in awe of God's Word, durst not do it, because he kept in remembrance what a dreadful thing it was to Rebel against God's Word. When Old *Eli* heard that the Ark was taken, his very Heart trembled within him; for he

read

read by that sad loss, that God was Angry with *Israel*, and he knew the Anger of God was a great and terrible Thing. When *Samuel* went to *Bethlehem*, *the Elders of the Town trembled; for they feared that he came to them with some sad Message from God*, and they had had experience of the dread of such things before, *Gen.* 39. 7, 8, 9. 1 *Sam.* 4. 13. 16. 1, 2 3, 4.

When *Ezra* would have a Mourning in *Israel*, for the Sins of the Land, he sent, *And there came to him every one that trembled at the Words of the God of* Israel, *because of the Transgressions of those that had been carried away*, Ezek. 9. 4

There are, I say, a sort of People that Tremble at the Words of God, and that are afraid of doing ought that is contrary to them; but they are only such, with whose Souls, and Spirits the Word has had to do. For the rest, they are resolved to go on their Course, let God say what he will. *As for the Word of the Lord* said Rebellious *Israel* to *Jeremiah*) *which thou hast spoken to us in the Name of the Lord, we will not hearken unto it; but we will do whatsoever thing goeth out of our own Mouth.* Jer. 44. 16, 17.

But do you think that these People did ever feel the Power and Majesty of the Word

Word of God, to break their Hearts? No, verily; had they been so, they would a trembled at the Words of God, they would a been afraid of the Words of God. God may command some People what he will, they'll do what they List. What care they for God? What care they for his Word? Neither Threats nor Promises; neither Punishments or Favours will make them obedient to the Word of God; and all, because they have not felt the Power of it; their Hearts have not been broken with it. When King *Josias* did but read in God's Book what Punishment God had threatned against Rebellious *Israel*; though he himself was a Holy and Good Man, *He humbled himself, he rent his Cloaths, and wept before the Lord, and was afraid of the Judgment threatned*, 2 Kings 22. 2 Chron. 34.

For he knew what a dreadful Thing the Word of God is. Some Men (as I said before) dare do any thing, let the Word of God be never so much against it; but they that tremble at the Word dare not do so. No, they must make the Word their Rule for all they do; they must go to the Holy Bible, and there enquire what may, or may not be done; for they tremble at the Word.

This

This then is another Sign, a true Sign that the Heart has been broken; namely, *when the Heart is made afraid of and trembleth at the Word.* Acts 9. 4, 5, 6. Chap. 16. 29, 30, 31.

Trembling at the Word is caused by a belief of what is deserved, threatned, and of what will come, if not prevented by Repentance: And, therefore, the Heart melts and breaks before the Lord.

I come in the next place to speak to this Question.

But what Necessity is there that the Heart must be Broken? Cannot a Man be Saved unless his Heart be Broken.

I answer, avoiding secret Things, which only belongs to God, there is a necessity of Breaking the Heart, in order to Salvation; because, a Man will not sincerely comply with the Means conducing thereunto, until his Heart is Broken. For,

First, Man, take him as he comes into the World, as to Spirituals, as to Evangelical Things, in which mainly lies Man's Eternal Felicity; and there he is as one dead, and so stupified, and wholly in himself as unconcerned with it: Nor can my Call nor Admonition, that has not a Heart-breaking Power attending of it, bring

him to a due Consideration of his present State, and so unto an effectual Desire to be Saved:

Many ways God has manifested this.

He has threatned Men with Temporal Judgments; yea, sent such Judgments upon them; once and again, over and over, but they will not do. What says he, *I have given you cleanness of Teeth in all your Cities; I have withholden the Rain from you; I have smitten you with Blasting and Mildew, I have sent among you the Pestilence; I have overthrown some of you, as God overthrew* Sodom *and* Gomorrah; *yet have you not returned unto me, saith the Lord,* Amos 4. 6, 7, 8, 9, 10, 11.

See here! Here is Judgment upon Judgment, Stroke after Stroke, Punishment after Punishment; but all will not do, unless the Heart is Broke! Yea, another Prophet seems to say, *That such Things instead of Converting the Soul sets it further off.* If Heart-breaking Work attend such Strokes, *Why should ye be stricken any more?* says he, *ye will revolt more and more.* Isa. 1. 5.

Man's Heart is fenced, it is grown gross, there is a Skin, that, like a Coat of Mail, has wrapp'd it up and enclosed it on every side. This Skin, this Coat of Mail,

Mail, unleſs it be cut off and taken away, the Heart remains untouched, whole; and ſo as unconcerned, whatever Judgments or Afflictions light upon the Body, *Mat.* 13. 15. *Acts* 28. 27.

This which I call the Coat of Mail, the Senſe of the Heart, has two great Names in Scripture. It is called, *The Fore-skin of the Heart, and the Armour in which the Devil truſteth*, Deut: 10. 16. Luke 11. 22.

Becauſe, theſe ſhield and fence the Heart from all Goſpel Doctrine, and from all legal Puniſhments; nothing can come at it, till theſe are removed. Therefore, in order unto Converſion, the Heart is ſaid to be Circumciſed; that is, this Fore-skin is taken away; and this Coat of Mail is ſpoiled. *I will circumciſe thy Heart*, ſaith he, *to love the Lord thy God with all thy Heart*, (and then the Devil's Goods are ſpoiled) *that thou maiſt Live*, Deut. 30. 6. Luke 11. 22.

And now the Heart lies open, now the Word will prick, cut, and pierce it; and it being cut, prick'd, and pierced, it bleeds it faints, it falls, it dies at the Foot of God, unleſs it be ſupported by the Grace and Love of God in Jeſus Chriſt.

Con-

Converſion, you know, begins at the Heart; but, if the Heart be ſo ſecured by Sin and Satan, as I have ſaid, all Judgments are (while that is ſo) in vain. Hence *Moſes* after he had made a long Relation of Mercy and Judgment unto the Children of *Iſrael*, ſuggeſts, that yet the great Thing was wanting to them; and that Thing was, *An Heart to perceive, and Eyes to ſee, and Ears to hear, unto that Day*, Deut. 29. 2, 3.

Their Hearts were as yet not touched to the quick, were not awakened wounded by the Holy Word of God, and made tremble at its Truth and Terrour.

But, I ſay before the Heart be touched, prick'd, made ſmart, &c. how can it be thought (be the Danger never ſo great) that it ſhould repent, cry, bow and break at the Foot of God, and ſupplicate there for Mercy? And yet, thus it muſt do; for thus God has ordained, and thus God hath appointed it; nor can Men be ſaved without it.

But (I ſay) Can a Man ſpiritually Dead; a ſtupid Man, whoſe Heart is paſt feeling, do this, before he has his Dead and ſtupid Heart awakened, to ſee and feel its State and Miſery without it? But

Secondly

Secondly, Man, take him as he come into the World (and how wise soever he is in Worldly and Temporal Things) he is yet a Fool, as to that which is Spiritual and Heavenly. Hence he says, *The natural Man receiveth not the Things that are of the Spirit of God, for they are foolishness to him* because he is indeed a Fool to them) *neither* (says the Text) *can he know them, for they are Spiritually discerned*, 1 Cor. 2. 14.

But how now? Must this Fool be made Wise? Why, Wisdom must be put into his Heart, *Job.* 38. 36.

Now none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that folly and madness which naturally dwelleth there? But how doth he take that away, but by a severe chastising of his Soul for it, until he has made him weary of it? *The Whip and Stripes are provided for the Natural Fool*, and so it is for him that is Spiritually so, *Prov.* 19 29.

Solomon intimates, that 'tis a hard thing to make a Fool become Wise. *Though thou shouldest bray a Fool in a Morter among Wheat with a Pestle, yet will not his Foolishness depart from him*, Prov. 27. 22.

By

By this it appears that it is a hard Thing to make a Fool a Wise Man. To bray one in a Morter is a dreadful Thing, to bray one there with a Pestle, and yet it seems a Whip, a Morter and a Pestle is the way. And if this is the way to make one Wise in this World; and if all this will hardly do, how must the Fool that is so in Spirituals, be whipp'd, and beaten, and striped, before he is made Wise therein? Yea, his Heart must be put into God's Morter, and must be beaten; yea, brayed there with the Pestle of the Law, before it loves to hearken unto Heavenly Things. It is a great Word in *Jeremiah*, *Through Deceit*, that is, *Folly*, *they refuse to know me, saith the Lord.* And what follows? Why, *Therefore thus saith the Lord, behold I will melt them, and try them.* (that is with Fire) *for how shall I do for the Daughter of my People?* Jer. 9. 6, 7.

I will melt them, I will put them into my Furnace, and there will I try them; and there I will make them know me, saith the Lord. When *David* was under Spiritual Chastisement for his Sin, and had his Heart under the Breaking Hand of God, then he said, *God should make him know Wisdom*, Psalm 51. 6.

Now he was in the Morter, now he was in the Furnace, now he was bruised and melted; yea, now his Bones, his Heart was Breaking; and now his Folly was departing. Now, says he, *Thou shalt make me to know Wisdom.* If I know any thing of the way of God with US Fools, there is nothing else will make us Wise Men; yea, a Thousand Breakings will not make us so Wise as we should be.

We say, *Wisdom is not good, till 'tis Bought*; and he that buys it (according to the intention of that Proverb) usually smarts for it. *The Fool is Wise in his own Conceit.* Wherefore, there is a double difficulty attends him, before he can be Wise indeed: Not only his Folly, but his Wisdom must be removed from him; and how shall that be, but by a ripping up of his Heart, by some sore Conviction, that may shew him plainly, that his Wisdom is his Folly, and that which will undo him. A Fool loves his Folly, that is, as Treasure; so much is he in love with it. Now then it must be a great Thing that must make a Fool forsake his Folly. The Foolish will not weigh nor consider, nor compare Wisdom with their Folly. *Folly is joy to him that is destitute of Wisdom.*

As

As a Dog returneth to his Vomit, so a Fool returneth to his Folly. So loth are they when driven from it, to let go, to let it depart from them, *Prov.* 15. 21. Chap 26 11.

Wherefore, there must go a great deal to the making of a Man a Christian; for, as to that, every Man's a Fool; yea, the greatest Fool, the most unconcern-Fool, the most Self-willed Fool of all Fools: Yea, one that will not be turned from his Folly, but by the Breaking of his Heart. *David* was one of these Fools; *Manasseh* was one of these Fools, *Saul* (otherwise called *Paul*) was one of these Fools; and so was I, and that the biggest of all.

Thirdly, Man, take him as he comes into the World, and he is not only a Dead Man and a Fool, but a Proud Man also. Pride is one of those Sins that first sheweth it self to Children; yea, and it grows up with them, and mixeth it self with all they do. But it lies most hid, most deep in Man, as to his Soul Concerns. For the Nature of Sin, as Sin is not only to be vile, but to hide its vileness from the Soul. Hence many think they do well when they sin. *Jonah* thought he did well to be angry with God. The *Pharisees* thought they did well,

when

when they said *Christ had a Devil*; and Paul thought verily, that he *ought to do many things* against, or *contrary to the Name of Jesus*; which he also did with great Madness, *John* 4. 9 and 48. *Acts* 26. 9, 10.

And thus, Sin puffs up Men with Pride, and a Conceit of themselves, that they are a thousand times better than they are. Hence they think, they are the Children of God, when they are the Children of the Devil; and that they are something as to Christianity, when they neither are such, nor know what it is that they must have to make them such; *John* 8 41, 42, 43, 44 *Gal* 6 3.

Now, whence flows this, but from Pride and a self-conceit of themselves; and that their State is good for another World when they are yet in their Sins, and under the Curse of God? Yea, and this Pride is so strong and high, and yet so hid in them, that all the Ministers in the World cannot persuade them that this is Pride not Grace, in which they are so confident.

Hence, they slight all Reproofs, Rebukes, Threatnings or Admonitions that are prest upon them, to prevail with them to take heed that they be not herein deceived. *Hear ye*, saith the Prophet, *and give ear; be not proud for the Lord hath spoken*

oken, Jer. 13. 15 *And if ye will not ear it, my Soul shall weep in secret for your ride*, (Verse 17) And what was the Conlusion? Why, *All the proud Men stood ut still, and maintained their resistance of od and his Holy Prophet*, chap. 43. 2.

Nor is there any thing that will prevail with these, to the saving of their ouls, until their Hearts are Broken. *Da-id*, after he had defiled *Bathsheba*, and ay'd her Husband, yet boasted himself i his Justice and Holiness, and would by ll means have the Man put to Death, that ad but taken the poor Man's Lamb, 2 m. 12. 1, 2, 3, 4, 5, 6. When, alas, oor Soul! himself was the great Transressor. But would he believe it? No, no, e stood upon the vindicating of himself o be a just Doer; nor would he be made o fall, until *Nathan* by Authority from God did tell him, That he was the Man, whom himself had Condemned. *Thou art he Man*, said he. At which Word his Conscience was awakened, his Heart Wounded, and so his Soul made to fall under he Burthen of his guilt, at the Feet of he God of Heaven for Mercy; Verse 7, , 9, 10, 11, 12, 13.

h! Pride, Pride! Thou art that which olds n[illegible] a Man in the Chains of his

Sins: Thou art it, thou curſeſt Self-c
ceit, that keepeſt them from believing t
their State is Damnable. *The Wicked t
the Pride of his Countenance, will not ſeek
ter God*, Pſalm 10. 4. And if there is
much in the Pride of his Countena
what is there, think you, in the Prid
his Heart?

Therefore *Job* ſays, *It is to hide Pride f
Man, and to ſave his Soul from Hell,
God challengeth him with Pain upon his
until the multitude of his Bones ſtick out;
his Life draws nigh to the Deſtroyer*, Job
17, 18, 19, 20, 21, 22.

'Tis an hard Thing to take a Man o
his Pride, and make him, inſtead of t
ing in, and boaſting of his Goodneſs, W
dom, Honeſty, and the like, to ſee h
ſelf a Sinner, a Fool, yea, a Man tha
cruel as to his own immortal Soul.

Pride of Heart has a Power in it,
is therefore compared to an Iron Sin
and an Iron Chain, by which they
made ſtout; and with which *they are
in that ſtoutneſs, to oppoſe the Lord, and d
his Word from their Hearts*, Levit. 26.
Pſalm 73. 6.

This was the Sin of Devils, and it is
Sin of Man; and the Sin, I ſay, from wh
no Man can be delivered, until his He

is Broken; and then his Pride is ſpoiled; then he'll be glad to yield.

If a Man be proud of his Strength or Manhood, a Broken Leg will maul him: And if a Man be proud of his Goodneſs, a Broken Heart will maul him; becauſe, as has been ſaid, a Broken Heart comes by the Diſcovery and Charge of Sin, by the Power of God upon the Conſcience.

Fourthly, Man, take him as he comes into the World, and he is not only a dead Man, a Fool, and Proud, but alſo Self-willed and Head-ſtrong, 2 *Pet.* 2. 10.

A ſtabborn ungain Creature is Man, afore his Heart is Broken. Hence they are ſo often called Rebels, Rebellious and Diſobedient: They will only do what they liſt. *All day long*, ſays God, *have I ſtretched out my Hand, to a diſobedient and gainſaying People.*

And, hence again, they are compared to a Self willed or Head-ſtrong Horſe, that will, in ſpite of his Rider, ruſh into the Battel: *Every one*, ſays God, *turneth to his Courſe, and as the Horſe rusheth into the Battle*, Jer. 8. 16.

They ſay, *With our Tongues we will prevail, our Lips are our own; who is Lord over us*, Pſalm 12. 4.

Hence they are said to stop their Ear, to pull away their Shoulder, to shut their Eyes, and to harden their Hearts against the Words of God, *and to contemn the Counsel of the most High*, Zech. 7. 10, 12. Psalm 107. 11.

They are fitly compared to the Rebellious Son, who would not be ruled by his Parents; or to the Prodigal, who would have all in his own Hand, and remove himself far away from Father, and Father's House, *Deut.* 21. 20. *Luke* 15. 13.

Now for such Creatures nothing will do but violence. The stubborn Son must be stoned till he dies; and the Prodigal must be famished out of all: Nothing else, I say, will do. Their Self-willed, stubborn Heart, will not comply with the Will of God, before 'tis Broken, *Deut.* 21. 21. *Luke* 15. 14, 15, 16, 17.

These are they that are called the stout-hearted; these are said to be far from Righteousness, and so will remain until their Hearts are Broken; for so they must be made to know themselves, *Isa.* 9. 9, 10, 11.

Fifthly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, and Self willed; but also a fearless

less Creature. *There is*, saith the Text, *no fear of God before their Eyes*, Rom. 3. 18.

No fear of God. There is fear of Man, fear of losing his Favour, his Love, his Good-will, his Help, his Friendship. This is seen every where; how does the Poor fear the Rich, the Weak fear the Strong, and those that are threatned, them that Threaten? But come now to God, why none fears him; that is, by Nature none reverence him; they neither fear his Frowns, nor seek his Favour, nor enquire how they may escape his revenging Hand, that is lifted up against their Sins, and their Souls, because of Sin. Little Things, they fear the losing of them, but the Soul they are not afraid to lose. *They fear not me, saith the Lord*, Mal. 3. 5.

How many times are some Men put in mind of DEATH, by Sickness upon themselves, by Grave, by the Death of others?

How many times are they put in mind of HELL, by reading the Word, by lashes of Conscience, and by some that go roaring in Despair out of this World?

How many times are they put in mind of the Day of Judgment? As,

1. *By God's binding the Fallen Angels over to Judgment.*

2. *By the Drowning of the Old World*, 2 Pet. 2. 4, 5. Jude 6. 7.

3. *By the Burning of* Sodom *and* Gomorrah *with Fire from Heaven*, 2 Pet. 2. 6, Jude 7.

4. *By appointing a Day*, Acts 17. 29, 30, 31.

5. *By appointing a Judge*; Acts 10. 40, 41, 42.

6. *By Reserving their Crimes in Record*, Isa. 30. 8. Rev. 20. 12.

7. *By Appointing and Preparing Witnesses*, Rom. 12 15.

8. *And by Promising, yea Threatning, yea Resolving, to call the whole World to his Bar; there to be judged for all which they have done and said; and for every secret thing*. Mat. 25. 31, 32, 33. Chap. 12. 36. Eccles. 11. 9. Chap. 12. 14.

And yet they fear not God: Alas! They believe not these Things: These things to Carnal Men, are like *Lot's* Preaching to his Sons and Daughters that were in *Sodom*. When he told them, that God would destroy that place, *He seem'd unto them as one that mocked; and his words were to them as idle Tales*, Gen. 19 14.

Fearless Men are not won by Words: Blows, Wounds and Killings, are the Things that must bring them under fear.

How

How many strugling Fits had *Israel* with God in the Wilderness? How many times did they declare, that there they feared him not? And, observe, they were seldom, if ever, brought to fear and dread his glorious Name, unless he beset them round with Death and the Grave: Nothing, nothing but a severe Hand will make the fearless fear. Hence (to speak after the manner of Men) God is put upon it to go this way with Sinners, when he would save their Souls; even bring them and lay them at the mouth and within sight of Hell and everlasting Damnation; and there also charge them with sin and guilt, to the breaking of their Hearts, before they will fear his Name.

Sixthly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, Self-willed and Fearless; but he is a false Believer concerning God. Let God report of himself never so plainly, Man by Nature will not believe this Report of him.

No, *They are become vain in their imaginations, and their foolish Heart is darkned: Wherefore they turn the Glory of God (which is his Truth) into a Lye.* Rom. 1. 21, 22, 23, 24, 25.

1. God says, *He sees*: They say, *He seeth not*: God saith, *He knows*: They say,

He doth not know: God saith, *None is like to himself*: Yet they say, *He is altogether like to them*: God saith, *None shall keep his Door for nought*: They say, *'Tis in vain, and to no profit to serve him.* He saith, *He will do good*: They say, *He will neither do good nor evil*, Job 22. 13, 14. Psalm 50. 21. Job 21. 14, 15. Mal. 3. 14. Zeph. 1. 12.

Thus they falsly believe concerning God. *Yea, as the Word of his Grace, and the Revelation of his Mercy in Christ.* They stick not to Lie by their Practice, (for a wicked Man *speaketh with his Feet*, Prov. 6. 13.) that that is a stark Lie, and not to be trusted to, 1 John 5. 10.

Now, what shall God do to save these Men? If he hides himself, and conceals his Glory, they perish: If he sends to them by his Messengers, and forbears to come to them himself, they Perish: If he comes to them and forbears to work upon them by his Word they Perish: If he worketh on them, but not effectually, they Perish: If he works effectually he must break their Hearts, and make them as Men wounded to Death, fall at his Feet for Mercy, or there can be no good done on them; they will not rightly believe, until he fires them out of their misbelief,

and

and makes them to know, by the breaking of their Bones for their false Faith, that he is, and will be what he has said of himself in his holy Word. The Heart therefore must be Broken, before the Man can come to good.

Seventhly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, Self-willed, Fearless, and false Believer, but a great lover of Sin. He is captivated, ravished, drowned in the Delights of it. Hence it says, *They love Sin, delight in Lyes, do take pleasure in Iniquity, and in them that do it; that they sport themselves in their own Deceivings, and glory in their Shame*, John 3. 19. Psalm 62. 4. Rom. 1. 32. 2 Peter 2. 13. Phil. 3. 19.

This is the Temper of Man by Nature; for Sin is mixed with, and has the mastery of all the Powers of his Soul. Hence they are said to be Captives to it, and to be led Captive into the Pleasures of it, at the will of the Devil, 2 *Tim.* 2. 6.

And you know, 'tis not an easie Thing to break Love, or to take the Affections off of that Object, on which they are so deeply set, in which they are so deeply rooted, as Man's Heart is in his Sins. Alas! How many are there that contemn all the Allurements of Heaven, and that trample

trample upon all the Threatnings of God, and that say, *Tush*, at all the Flames of Hell, whenever they are propounded, as motives to work them off their sinful Delights? So fixed are they, so mad are they upon these beastly Idols: Yea, he that shall take in hand to stop their course in this their Way, is as he that shall attempt to prevent the raging Waves of the Sea from their Course, when driven by the mighty Winds.

When Men are somewhat put to it, when Reason and Conscience shall begin a little to hearken to a Preacher, or a Judgment, That shall begin to hunt for Iniquity, how many Tricks, Evasions, Excuses, Demurs, Delays, and Hiding holes will they make, invent and find, to hide and preserve their sweet Sins with themselves and their Souls, in the delights of them, to their own Eternal Perdition.

Hence, they endeavour to stifle Conscience, to choak Convictions, to forget God, to make themselves Atheists, to contradict Preachers that are plain and honest, and to heap to themselves such of them only as are like themselves, That speak unto them smooth things, and Prophesie Deceits; yea, they say themselves to such Preachers, *Get you out of the way; turn aside*

out of the Path, cauſe the Holy One of Iſra-el to ceaſe from before us, Iſa. 30. 8, 9, 10, 11.

If they be followed ſtill, and Conſcience and Guilt ſhall (like Blood-hounds) find them out in their ſecret Places, and roar againſt them for their wicked Lives; then they flatter, cogg, diſſemble, and lie a-gainſt their Souls; promiſing to mend, to turn, to repent and grow better ſhortly; and all to daff off Convictions and Moleſt-ations in their wicked Ways; that they may yet purſue their Luſts, their Plea-ſures and ſinful Delights in quiet, without controul.

Yea, further; I have known ſome that have been made to roar like Bears, to yell like Dragons, and to howl like Dogs, by reaſon of the weight of Guilt, and the laſh-es of Hell upon their Conſcience, for their evil Deeds: who have, ſo ſoon as their preſent Torments and Fears were gone, returned again with the Dog to his Vomit; or as the Sow that waſhed, to her wallowing in the mire, *Hoſ.* 7. 14. 2 *Pet.* 2, 20, 21, 22.

Once, again, Some have been made taſte of the good Word of God, of the Joy of Heaven, and of the Powers of the World to come; and yet could not by any one;

nay,

nay, by all of these be made to break their League for ever with their Lusts and Sins. *Heb.* 6. 1, 2, 3, 4, 5. *Luke* 8. 13. *John* 5. 33, 34, 35.

O Lord! What's Man, that thou art mindful of him? Wherein is he to be accounted of? He has sinned against thee; he loves his Sin more than thee. He is a lover of Pleasures, more than he is a lover of God.

But now, how shall this Man be reclaimed from this Sin? How shall he be brought, wrought, and made to be out of Love with it? Doubtless, it can be by no other means (by what we can see in the Word) but by the wounding, breaking and disabling of the Heart that loves it; and by that means making it a Plague and Gall unto it. Sin may be made an Affliction, and as Gall and Wormwood to them that love it; but the making of it so bitter a Thing to such a Man will not be done, but by great and sore means. I remember, we had in our Town some time since, a little Girl that loved to eat the Heads of foul Tobacco-pipes, and neither Rod nor good Words could reclaim her, and make her leave them: So her Father takes advice of a Doctor to wean her from them, and 'twas this: *Take* saith he, *a great many of the foulest Tobacco-pipe*

Heads

Heads you can get, and boyl them in Milk, and make a Posset of that Milk, and make your Daughter drink the Posset-drink up.

He did so, and gave his Girl it, and made her drink it up; the which became so irksome and nauceous to her Stomach, and made her Sick, that she cou'd never abide to meddle with Tobacco pipe heads any more, and so was cur'd of that Disease.

Thou lovest thy Sin, and neither Rod nor good Words will, as yet, reclaim thee. Well, take heed, if thou wilt not be reclaimed, God will make thee a Posset of them, which shall be so bitter to thy Soul, so irksom to thy Taste, so loathsom to thy Mind, and so afflicting to thy Heart, that it shall break it with Sickness and Grief, till it be loathsom to thee. I say, thus he will do, if he loves thee: If not, he will suffer thee to take thy course, and will let thee go on with thy Tobacco-pipe Heads.

The Children of *Israel* will have Flesh, must have Flesh; they weep, cry, and murmur, because they have not Flesh. *The Bread of Heaven, that's but light and sorry stuff in their esteem,* Numb. 1, 2, 3, 4, 5, 6.

Moses

Moſes goes and tells God, how the People deſpis'd his Heavenly Bread, and how they longed, luſted, and deſired to be fed with Fleſh. *Well*, ſays God, *they ſhall have Fleſh, they ſhall have their fill of Fleſh; I will feed them with it; they ſhall have to the full*; and that, *Not for a Day, or two Days, or five Days, neither ten Days, nor twenty Days, but even a whole Month, until it come out at their Noſtrils, and it be loathſom unto them; becauſe they have deſpis'd the Lord*, Numb. 11. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

He can tell how to make that loathſom to thee, on which thou moſt doſt ſet thine evil Heart: And he will do ſo, if he loves thee; elſe, as I ſaid, he will not make thee Sick by ſmiting of thee, nor puniſh thee for, or when thou committeſt Whoredom, but will let thee alone till the Judgment Day, and call thee to a reckoning for all thy ſins then. But to paſs this.

Eighthly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, Self-willed, Fearleſs, a falſe Believer, and a Lover of Sin, but a wild Man. He is of the wild Olive Tree, of that which is wild by Nature, *Rom.* 11. 17. 24.

So

So, in another place, Man, by Nature compared to the Asſ, to a wild Asſ: *A vain or empty Man will be wiſe; though Man be born as a wild Asſes Colt*, Job 11. 12.

Iſaac was a Figure of Chriſt, and of all Converted Men, *Gal.* 4. 28.

But *Iſhmael* was a Figure of Man by Nature: And the Holy Ghoſt, as to that, ſaith this of him; *And he will be a wild Man*, Gen. 16. 12. This Man, I ſay, was a Figure of all Carnal Men, in their wildneſs, or eſtrangedneſs from God. Hence 'tis ſaid of the Prodigal at his Converſion, that he came to himſelf then; implying, that he was Mad, Wild, or out of his Wits afore, *Luke* 15. 17.

I know there is a difference ſometimes, betwixt one's being Wild and Mad: Yet ſometimes Wildneſs arriveth to that degree, as to give one rightly the denomination of being Mad: And 'tis always true in Spirituals, namely, that he that is wild, as to God, is Mad, or beſides himſelf; and ſo not capable, before he is tamed, of minding his own eternal Good as he ſhould.

There are theſe ſeveral Things that are Tokens of one Wild or Mad, and they all meet in a Carnal Man.

1. A Wild or Mad Man gives no heed to good Counsel: The Frenzy of his Heart shuts all out, and by its force leads him away from Men that are wise and sober. And thus it is with Carnal Men, good Counsel is to them, as Pearles are that are cast afore Swine; it is trampled under foot of them, and the Man is despised that brings it. *The poor Man's Wisdom is despised, and his Words are not heard*, Matt. 7, 6. Eccl. 9. 16.

2. A Wild or Mad-man, let him alone and he will greatly busie himself all his Life, to accomplish that which when it is completed amounts to nothing. The Work, the Toyl, the Travel of such an one, comes to nothing, save to declare that he was out of his Wits that did it. *David* imitating of such an one, Scrabled upon the Gate of the King, as Fools do with Chalk; and like to this is all the Work of Carnal Men in the World, 1 *Sam.* 21. 12, 13.

Hence such an one is said to *labour for the Wind*, or for what will amount to no more than if he *filled his Belly with the East-Wind* Eccl. 5. 16. Job 15. 2.

3. A Wild or Mad-man, if you set him to do any thing, and he does it, he will yet do it, not by or according to your bi[illegible]g,

bidding, but after the folly of his own wild Fancy; even as *Jehu* executed the Commandment of the Lord; he did it in his own Madness, taking no heed to the Commandment of the Lord, 2 *Kings* 9. 20. & 10. 31.

And thus do Carnal Men do, when they meddle with any of God's Matters; as Hearing, Praying, Reading, Professing; they do all according to their own wild Fancy: They take no heed to do these after the Commandment of the Lord.

4. Wild or Mad-men, if they deck or array themselves with ought, as many times they do; why, the Spirit of their Wildness or Frenzy, appears even in the Mode and Way in which they do it. Either the things themselves which they make use of for that purpose, are very Toys and Trifles, or if they seem to be better, they are put on after the Antick manner; rather to the rending of them Ridiculous, than to bespeak them Sober, Judicious, or Wise. And so do natural Men array themselves with what they would be accepted in with God. Would one in his Wits, think to make himself fine or acceptable to Men, by arraying himself in Monstrous Cloaths, or by painting his Face with Dross and Dung? And yet

yet this is the finery of Carnal Men, when they approach for acceptance into the presence of God, *Isa.* 64. 6. *Phil.* 3. 7, 8.

O the Wilderness, the Frenzy, the Madness that possesses the Heart and Mind of Carnal Men! They walk according to the course of this World, according to or after that Spirit, which is in Truth, the Spirit of the Devil, *which worketh in the Children of Disobedience*, Eph. 2. 1, 2, 3.

But do they believe that thus it is with them? No, they are in their own Accounts, as other Mad-men are, the only Ones in the World. Hence they are so taken and tickled with their own frantick Motions, and deride all else that dwell in the World.

But which is the way to make one that is Wild, or a Mad-man sober? To let him alone will not do it; to give him good Words only will not do it. No, he must be tamed, means must be used to tame him. He brought down their Heart with labour, or by continual molestation; as you have it. *Psalm* 107. 10, 11, 12. He speaketh there of Mad men, *That are kept up in Darkness, and bound in Afflictions and Iron; because the*

ey Rebelled against the Words of God, nd contemned the Counsel of the most High. This therefore is the way to deal ith such, and none but God can so eal with them. They must be taken hey must be separated from Men; the ust be laid in Chains, in Darkness' fflictions and Irons: They must be looded, half Starved, Whipped, Pur- ed, and be dealt with as Mad People re dealt with.

And thus they must be dealt with, ill they come to themselves, and cry ut in their Distresses. *And then they ry to the Lord in their Troubles, and he aveth them out of their Distresses: Then e brings them out of Darkness, and the adow of Death; and breaks their bands n sunder*, Psalm 107. 13, 14, 15.

Thus, I say, God tames the Wild, nd brings Mad Prodigals to themselves, nd so to him for Mercy.

Naturally, Man, as he comes into the World, is not only a dead Man, a Fool, roud, Self-willed, Fearless, a False Be- iever, a Loner of Sin, and a wild Man, ut a Man that discredites the Things f the Kingdom of God. I told you efore, that Unconverted Man, is such s did not take Things; but now I add,

add, that he diſrelishes Things, he calls bitter Things, ſweet, and ſweet, bitter, he judges quite amiſs. These are they God threatneth with a Woe. *Woe to them that call Evil, Good, and Good, Evil; that put Darkneſs for Light, and Light for Darkneſs; that put Bitter for Sweet, and Sweet for Bitter*, Iſa. 50. 20.

This latter part of this Text ſhews us evidently, that the Things of God are diſreliſhed by ſome: They call his ſweet Things bitter, and the Devil's bitter Things ſweet: And all this is for want of a Broken Heart. A Broken-heart reliſhes otherwiſe than an whole or unbroken one doth.

A Man that has no Pain or bodily Diſtreſs, cannot find, or feel virtue or good in the moſt Sovereign Plaiſter, where it is applied to Arm or Leg: No, he rather ſays, *Away with theſe ſtinking daubing Things*. O! but lay the ſame Plaiſters where there is need, and the Patient will reliſh, and taſte, and favour the goodneſs of them, yea, will prize and commend them to others.

Thus it is in Spirituals. The World they know not what the Anguiſh or Pain of a Broken Heart means; they ſay, *Who will ſhew us any good?* That is, better than

than we find in our Sports, Pleasures, Estates, and Preferments? There be many, says the Psalmist, *speak after this sort*: But what says the Distressed Man? Why, *Lord, lift thou up the light of thy Countenance upon us*. And then Adds, *Thou hast put gladness into our Heart*; namely, by the Light of thy Countenance; for that is the Plaister for a Broken-heart. *Thou hast put gladness in our Heart, more than in the time that their Corn and their Wine encreaseth*, Psalm. 4, 1, 6, 7.

O! A Broken-heart can savour Pardon, can savour the Consolations of the Holy Ghost. Yea, as a hungry or thirsty Man prizes Bread and Water in the want thereof, so do the Broken in Heart prize and set an high Esteem on the Things of the Lord Jesus. His Flesh, his Blood, his Promise, and the Light of his Countenance, are the only sweet Things, both to Scent and Taste, to those that are of a wounded Spirit. *The full Soul loatheth the Honey-comb*; the whole despise the Gospel, they savour not the things that are of God.

If twenty Men were to hear a Pardon read, and by one of those twenty were condemned to Die; and the Pardon was for none but such; which of these Men, thing you, would taste the Sweetness of

that Pardon, they who were not, or t
that was Condemned? The Condemn
Man doubtleſs.

This is the Caſe in hand, The Broke
in Heart is a Condemned Man: Yea, t
Senſe of Condemnation, with other Thing
that has indeed Broken his Heart; nor
there any thing but Senſe of Forgiven
that can bind it up, or heal it. But cou
that heal it, could he not taſte, tru
taſte, or rightly reliſh this Forgiveneſs
No, Forgiveneſs would be to him, as
is to him that has not Senſe of want
it.

But, I ſay, what's the reaſon ſome
prize what others do deſpiſe, ſince the
both ſtand in need of the ſame Grace an
Mercy of God in Chriſt? Why, the on
ſees, and the other ſees nothing of th
woful miſerable State. And thus have
ſhewed you the neceſſity of a Broke
Heart.

1. Man is *Dead*, and muſt be *Quickn*
2. Man is a *Fool* and muſt be *made Wi*
3. Man is *Proud*, and muſt be *Humble*
4. Man is *Self-willed*, and muſt b
Broken.
5. Man is *Fearleſs*, and muſt be *made*
Conſider.

6. Man is a *False Believer*, and must be *Rectified*.

7. Man is a *Lover of Sin*, and must be *Weaned from it*.

8. Man is *Wild*, and must be *Tamed*.

9. Man *disrelishes the Things of God*, and can take no savour in them, until his Heart is Broken.

And thus I have done with this, and shall next come to the Reasons of the Point; namely, to shew you *Why or how it comes to pass, that a Broken Heart, a Heart truly Contrite, is to God such an excellent Thing*.

That to him it is so, we have proved by six Demonstrations: What it is, we have shewed by the six Signs thereof. That it must be, is manifest by those nine Reasons but now urged: And why it is with God, or in his esteem, an excellent Thing, that is shewn by that which follows.

First, A Broken-heart is the Handy-work of God; an Heart of his own preparing, for his own Service: It is a Sacrifice of his own providing, of his providing for himself, As *Abraham* said in another Case, *God will provide for himself a Lamb*, Gen. 22. 8.

Hence

Hence it is said, *The preparation of the Heart in Man, &c. is from the Lord.* And again, *God maketh my Heart soft, and the Almighty troubleth me,* Job 23. 16.

The Heart, as it is by Nature hard, stupid, and impenetrable, so it remains and so will remain, until God (as we said) bruiseth it with his Hammer, and melts it with his Fire.

The stony Nature of it is therefore said to be taken away of God. *I will take away the stony Heart out of your Flesh, and will give you* (saith he) *an Heart of Flesh,* Ezek. 36. 26.

I will take away the stony Heart, or the stoniness, or the hardness of your Heart, and I will give you an Heart of Flesh; that is, I will make your Heart sensible, soft, wieldable governable, and penitent. Sometimes he bids Men rend their Hearts; not because they can, but to convince them rather, that tho' it must be so they cannot do it. So he bids them make themselves a new Heart, and a new Spirit, for the same purpose also; for if God doth not rent it, it remains unrent; if God makes it not new, it abides an old one still.

This is that that is meant, by *his bending of Men for himself,* and of his *working*

them that which is pleasing in his Sight, Zach. 9. 13.

The Heart, the Soul, or Spirit, as in it self, as it came from God's Fingers a precious Thing, a thing in God's Account worth more than all the World. This Heart, Soul or Spirit, Sin has hardened, the Devil has bewitched, the World has deceived. This Heart thus beguiled, God loveteth and desireth: *My Son*, saith he, *give me thy Heart, and let thine Eyes observe my Ways*, Prov. 23. 26.

This Man cannot do this thing, for that his Heart has the Mastery of him, will not but carry him after all manner of Vanity. What now must be done? Why, God must take the Heart by Storm, by Power, and bring it to a compliance with the Word: But the Heart of it self will not, it is deluded, carried away to another than God. Wherefore God now betakes him to his Sword, and brings down the Heart with labour; opens it, and drives out the strong Man Armed that did keep it; wounds it, and makes it smart for its Rebellion, that it may cry; so he rectifies for himself. *He maketh sore, and bindeth up; he woundeth, and his Hands make whole*, Job 5. 18.

Thus having wrought it for himself, it

becomes his Habitation, his Dwelling Place: *That Christ might dwell in your Hearts by Faith.*

But I would not swerve from the thing in hand. I have told you, a Broken-heart is the handy-work of God, a Sacrifice of his own preparing, a Material fitted for himself.

3. By Breaking of the Heart he openeth it, and makes it a Receptacle for the Graces of his Spirit, that's the Cabinet when unlocked, where God lays up the Jewels of the Gospel: There he puts his Fear: *I will put my Fear in thy Heart*: There he writes his Law: *I will write my Law in their Heart.* There he puts his Spirit: *I will put my Spirit within you.* Jer. 31. 31, 32, 33. chap. 32. 39, 40, 41. Ezek. 36. 26, 27.

The Heart, I say, God chuses for his Cabinet: There he hides his Treasure, there is the Seat of Justice, Mercy, and of every Grace of God. I mean, when 'tis Broken, made Contrite, and so regulated by the holy Word.

2. The Heart when Broken, is like sweet Gums and Spices when beaten: For as such their fragrant Scent into the Nostrils of Men, so the Heart when Broken, casts its sweet Smells into the Nostrils of God. The Incense, which was a Type of Prayer,

of old, was to be beaten or bruised, and so to be burned in the Censer. The Heart must be beaten or bruised, and then the sweet Scent will come out, even Groans and Cries, and Sighs, for the Mercy of God; which cries, *&c* to him, are a very excellent Thing, and pleasing in his Nostrils.

Secondly, A Broken heart is in the sight of God an excellent Thing; because a Broken-heart is submissive; it falleth before God, and giveth to him his Glory. All this is true, from a multitude of Scriptures, which I need not here mention. Hence such a Heart is called an honest Heart, a good Heart, a perfect Heart, a Heart fearing God; and such as is found in God's Statutes.

Now this cannot but be an excellent Thing, if we consider, that by such a Heart unfeigned obedience is yielded unto him that calleth for it. *You have obeyed from the Heart* (says *Paul* to them at *Rome*) *that Form of Doctrine which was delivered unto you*, Rom. 6.

Alas! the Heart before it is Broken and made Contrite, is quite of another temper; *'Tis not subject to the Law of God, neither indeed can be.* The great stir before the Heart is Broken, is about who shall

be Lord, God or the Sinner: True the Right of Dominion is the Lords, but the Sinner will not suffer it, but will be Lord himself, saying, *Who is Lord over us*; and again, say they to God, *We are Lords, we will come no more unto thee*, Psalm 12. 4. Jer. 2. 31.

This also is evident by their Practice: God may say what he will, but they will do what they list. *Keep my Sabbath*, says God: *I will not*, says the Sinner. *Leave your Whoring*, says God: *I will not*, says the Sinner. *Do not tell Lies, nor Swear, nor Curse, nor Blaspheme my holy Name*, says God: *O but I will*, says the Sinner. *Turn to me*, says God, *I will not*, says the Sinner. *The Right of Dominion is mine*, says God; but like that young Rebel, 1 *Kings* 1. 5 *I will be King*, says the Sinner. Now this is intolerable, this is unsufferable; and every Sinner by Practice says thus, for they have not submitted themselves unto the Righteousness of God.

Here can be no Concord, no Communion, no Agreement, no Fellowship. Here, here is Enmity on the one side, and flaming Justice on the other, 2 *Cor.* 6. 14, 15, 16. *Zech.* 11. 8.

And what delight, what content, what pleasure can God take in such Men? None at

t all; no, tho' they should be mingled with the best of the Saints of God; yea, tho' the best of Saints should supplicate for them. *Thus*, says Jeremiah *said the Lord unto me, Tho'* Moses *and* Samuel *stood before me*, that is, to pray for them, *yet my mind could not be towards this People; cast them out of my sight, and let them go forth.* Jer. 15. 1.

Here is nought but open War, Acts of Hostility, and shameful Rebellion on the Sinner's side: And what delight can God take in that? Wherefore if God will bend and buckle the Spirit of such an one, he must shoot an Arrow at him, a bearded Arrow, such as may not be pluck'd out of the Wound, an Arrow that will stick fast; (*Psal.* 38. 1, 2.) and cause that the Sinner fall down as dead at God's Foot: Then will the Sinner deliver up his Arms, and surrender up himself as one conquered, into the hand of, and beg for the Lord's Pardon, and not till then; I mean not sincerely.

And now God has overcome, and his Right Hand, and his Holy Arm has gotten him the Victory. Now he rides in Triumph with his Captive at his Chariot Wheel: Now he Glories, now the Bells in Heaven do Ring, now the Angels shout for Joy; yea, are bid to do so: *Rejoice with*

me, for I have found my Sheep which was lost Luke 15. 1, 3, 4, 5, 6, 8, 9, 10.

Now also the Sinner, as a Token of being overcome, lies groveling at his Foot saying, *Thine Arrows are sharp in the Heart of the King's Enemies, whereby the People fall under thee,* Psal. 45. 3, 4, 5.

Now the Sinner submits, now he follows his Conquerer in Chains, now he seeks Peace, and would give all the World were it his own, to be in favour of God and to have hopes by Christ of being Saved.

Now this must be pleasing; this cannot but be a thing acceptable in God's sight. *A Broken and a Contrite Heart, O God, thou wilt not despise.* For it is the desire of his own Heart, the work of his own Hands.

Thirdly, Another Reason why a Broken Heart is to God such an excellent Thing is this: *A Broken-heart prizes Christ, and has an high esteem for him.* The whole have no need of the Physician, but the sick. This sick Man is the Broken-hearted in the Text: For God makes Men sick by smiting of them, by breaking of their Hearts. Hence Sickness and Wounds are put together; for that the one is a true effect of the other. *Mark* 2. 17. *Micha* 6. 13. *Hos.* 5. 13.

Ca

Can any think that God ſhould be pleaſed, when Men deſpiſe his Son; ſaying, *He hath no Form nor Comelineſs; and when we ſhall ſee him, there is no Beauty that we ſhould deſire him?* And yet ſo ſay they of him, whoſe Hearts God hath not mollified; yea, the Elect themſelves confeſs, That before their Hearts were Broken, they ſet light by him alſo. He is, ſay they, *Deſpiſed and rejected of Men, and we hid, as it were, our Faces from him; he was deſpiſed, and we eſteemed him not.* Iſa. 53. 2, 3.

He is indeed the great Deliverer. But what's a Deliverer to them that never ſaw themſelves in Bondage, as was ſaid before? Hence 'tis ſaid of him that delivered the City, *No man remembred that ſame poor Man*; Eccl. 9. 14. 15.

He has ſorely ſuffered and been bruiſed for the Tranſgreſſions of Man, that they might not receive the ſmart, and Hell, which by their Sins they have procured to themſelves. But what is that to them that never ſaw ought but Beauty, and that never taſted any thing but Sweetneſs in Sin?

'Tis he that holdeth by his Interceſſion, the Hands of God, and that cauſes him to forbear to cut off the Drunkard, the Lyer, and unclean Perſon, even when they are

in the very act and work of their Abomination: But their hard Heart, their stupified Heart, has no sense of such kindness as this, and therefore they take no notice of it. How many times has God said to this Dresser of his Vineyard, *Cut down the barren Fig-tree*; while he yet by his intercession, has prevailed for a Reprieve for another Year? But no notice is taken of this, no Thanks is from them returned to him for such kindness of Christ. Wherefore such ungrateful, inconsiderate Wretches as these, must needs be a continual Eye-sore, as I may say, and provocation to God. And yet thus Men will do before their Hearts are broken, *Luke* 13. 6, 7, 8, 9.

Christ, as I said, is called a Physician; yea, he is the only soul Physician. He heals, how desperate soever the Disease be; yea, and heals who he undertakes for ever. *I give unto them eternal Life*, (John 10. 27, 28) and doth all of free cost, of meer Mercy and Compassion.

But what's all this to one that neither sees his Sickness, that sees nothing of a Wound? What is the best Physician alive, or all the Physicians in the World, put all together, to him that knows no Sickness, that is sensible of no Disease? Physicians

cians (as was ſaid) may go a begging, for all the Healthful. Phyſicians are of no eſteem, ſave only to the Sick, or upon a ſuppoſition of being ſo now, or at any other time.

Why, this is the cauſe Chriſt is ſo little ſetby in the World, God has not made them ſick by ſmiting of them; his Sword has not given them the Wound, his Dart has not been ſtruck through their Liver, they have not been Broken with his Hammer, nor melted with his Fire. So they have no regard to his Phyſician; ſo they ſlight all the proviſion which God has made for the Salvation of the Soul.

But now, let ſuch a Soul be wounded, let ſuch a Man's Heart be Broken; let ſuch a Man be made ſick thro' the ſting of guilt, and be made to wallow himſelf in Aſhes, under the burden of his Tranſgreſſions, and then who but Chriſt, (as has been ſhew'd afore) Then the Phyſician; then, Waſh me Lord, ſupple my Wounds; then, pour thy Wine and Oil into my Sore. Then, Lord Jeſus, cauſe me to hear the Voice of Joy and Gladneſs, that the Bones which thou haſt Broken may rejoice. Nothing now ſo welcome as healing; and ſo nothing, no Man ſo deſirable now, as Chriſt: His Name to ſuch, is the beſt of

Names; his Love to ſuch is the beſt of Love, himſelf being now, not only in himſelf, but alſo to ſuch a Soul, the chieſeſt of ten thouſands, *Song* 5.

As Bread to the Hungry, as Water to the Thirſty, as Light to the Blind, and Liberty to the Impriſoned; ſo, and a thouſand times more, is Jeſus Chriſt to the Wounded, and to them that are Broken-hearted.

Now, as was ſaid, this muſt be excellent in God's Eyes, ſince Chriſt Jeſus is ſo glorious in his Eyes. To contemn what a Man counts Excellent, is an offence to him; but to value, eſteem, or think highly of that which is of eſteem with me, this is pleaſing to me, ſuch an Opinion is excellent in my ſight.

What ſays Chriſt? *My Father loveth you, becauſe ye loved me.* Who hath an high eſteem for Chriſt, the Father hath an high eſteem for them. Hence 'tis ſaid, *He that hath the Son, hath the Father:* The Father will be his, and will do for him as a Father, who receiveth and ſets an honourable eſteem on his Son, *John* 16. 27.

But none will, none can do this, but the Broken-hearted; becauſe they, and they only are ſenſible of the want and worth of an intereſt in him.

I dare appeal to all the World as to the truth of this, and do say again, That these, and none but these, have Hearts of esteem in the sight of God. *Alas! the Heart of the Wicked is little worth*, (Prov. 10. 20.) for it is destitute of a precious esteem of Christ, and cannot but be destitute, because it is not Wounded, Broken, and made sensible of the want of Mercy by him.

Fourthly, A Broken-heart is of great esteem with God, because it is a thankful Heart for that Sense of Sin and of Grace it has received.

The Broken-heart is a sensible Heart. This we touched upon before. It is sensible of the dangers which Sin leadeth to; yea, and has cause to be sensible thereof, because it has seen and felt what Sin is, both in the guilt and punishment, that by Law is due thereto. As a Broken-heart is sensible of Sin, in the evil Nature, and consequences of it; so it is also sensible of the way of God's delivering the Soul from the Day of Judgment, consequently it must be a thankful Heart. Now, *he that praises me, glorifies me*, saith God; and God loves to be glorified, God's Glory is dear unto him, he will not part with that. *Psalm* 50. 23. *Isa.* 48. 2.

The

The Broken-hearted, say I, forasmuch as he is the sensible Soul; it follows, that he is the thankful Soul. *Bless the Lord, O my Soul*, said *David*, *and all that is within me, bless his Holy Name*. Behold what Blessing of God is here! And yet not content herewith, he goes on with it again, saying, *Bless the Lord, O my Soul, and forget not all his benefits*, Psalm 103. 1, 2. But what's the matter? *Oh! he has forgiven all thine Iniquities, and healed all thy Diseases. He has redeemed thy Life from Destruction, and crowneth thee with loving kindness and tender mercies*, verse 3, 4,

But how came he to be affected with this? Why, he knew what it was to hang over the mouth of Hell for Sin: Yea, he knew what it was for Death and Hell to beset and compass him about: Yea, they took hold of him, as we have said, and were pulling of him down into the deep; this he saw to the Breaking of his Heart. He saw also the way of Life, and had his Soul relieved with Faith and Sense of that, and that made him a thankful Man. If a Man who has had a Broken Leg, is but made to understand, that by the breaking of that, he kept from breaking of his Neck, he will be thankful to God for a Broken Leg. *'Tis good for me*, said David, *that I*

have

have been Afflicted. I was by that preserved from a great danger; for before that I went astray. Psalm 119. 67, 71.

And who can be thankful for a Mercy, that is not sensible that they want it, have it, and have it of Mercy? Now this the Broken-hearted, this the Man that is of a Contrite Spirit, is sensible of, and that with reference to Mercies of the best sort, and therefore must needs be a thankful Man, and so have a Heart of esteem with God, because it is a thankful Heart.

Fifthly, A Broken heart is of great Esteem with, or an excellent Thing in the sight of God, because 'tis an Heart that desires now to become a Receptacle, or Habitation of the Spirit, and Graces of the Spirit of God. It was the Devil's hold before, and was contented so to be. But now it is for entertaining of, for being possessed with the holy Spirit of God. *Create in me a clean Heart*, said David, *and renew a right Spirit within me. Take not thy Spirit from me, uphold me with thy free Spirit.* Psalm 51. 10 11, 12.

Now he was for a clean Heart, and a right Spirit; now he was for the sanctifyings of the blessed Spirit of Grace: A thing which the uncircumcised in Heart resists, and do despite unto, *Acts* 7. 51. *Heb.* 10. 29

A

A Broken-heart therefore suiteth with the Heart of God; a Contrite Spirit is one Spirit with him. God, as I told you before, covets to dwell with the Broken in Heart, and the Broken in Heart desireth communion with him. Now here's an agreement, an oneness of Mind, now the same Mind is in thee which was also in Christ Jesus. This must needs be an excellent Spirit, this must needs be better with God, and in his sight, than thousands *of Rams*, or ten thousand *Rivers of Oil*.

But does the carnal World covet this, this Spirit, and the blessed Graces of it? No, they despise it, as I said before, they mock at it, they prefer and countenance any sorry dirty Lust rather, and the reason is, because they want a Broken heart, that Heart so highly in esteem with God, and remain for want thereof, in their enmity to God.

The Broken-hearted knows, that the sanctifyings of the Spirit is a good means to keep from that relapse, out of which a Man cannot come, unless his Heart be wounded a second time. Doubtless *David* had a Broken-heart at first Conversion, and if that Brokenness had remained, that is, had he not given way to hardness of Heart again, he had never fallen into that sin out of

of which he could not be recovered, but by breaking of his Bones a second time. Therefore, I say, a Broken Heart is of great esteem with God; for it (and I will add, so long as it retains its tenderness) covets none but God, and the things of his holy Spirit: sin is an abomination to it.

And here, as in a fit place, before I go any further, I will shew you some of the advantages that a Christian gets by keeping of his Heart tender. For,

As to have a Broken-heart, is to have an excellent Thing, so to keep this Broken-heart tender, is also very advantagious.

First, This is the way to maintain in thy Soul always a fear of sinning against God. Christians do not wink at, or give way to sin, until their Hearts begin to lose their tenderness. A tender Heart *will be afflicted at the sin of another, much more it will be afraid of committing of Sin it self*, 2 Kings 22. 19.

Secondly, A tender Heart *quickly yieldeth to Prayer*; yea, *prompteth to it, puts an edge and fire into it*: We never are backward to Prayer, until our Heart has lost its tenderness, though then it grows cold, flat and formal, and so carnal to an in that holy Duty.

Thirdly, A tender Heart *has always Re-*

pentance

pentance at hand, for the least fault or slip, or sinful Thought that the Soul is guilty of: In many Thing the Best offend. But if a Christian loseth his Tenderness, if he sins, he has his Repentance to seek; his Heart is grown hard, has lost that Spirit, that kind of Spirit of Repentance it was wont to have. Thus it was with the Corinthians, they were decayed, and lost their Tenderness, wherefore their sin, yea, great sins, remained unrepented of. 2 Cor. 12. 20, 21.

Fourthly, A tender Heart *is for receiving often its Communion with God*; when the Heart is hardened, tho' the Seed of Grace is in him, will be content to *Eat, Drink, Sleep, Wake*, and go Days without number without him, *Isa.* 17. 10. 18. *Jer.* 2. 32.

Fifthly, A tender Heart *is a wakeful watchful Heart. It watches against Sin in the Soul, Sin in the Calling, Sin in Spiritual Duties and Performances, &c. It watches against Satan, against the World, against the Flesh, &c.*

But now when the Heart is not tender, there is sleepiness, unwatchfulness, idleness, a suffering the Heart, the Family and Calling, to be much defiled, spotted and blemished with Sin; for a Heart departs from God, and turns aside in all these Things.

Sixthly, A tender Heart *will deny it self*, and

and that in lawful Things, and will forbear even that which may be done, for some *Jew*, some *Gentile*, or the Church of God; or any Member of it, should be offended, or made weak thereby: Whereas the Christian that is not tender, that has lost his tenderness, is so far off of denying himself in lawful Things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby. For an instance for this, we need go no further than to the Man in the Text, who while he was tender trembled at little things, but when his Heart was hardned, he could take *Bathsheba*, to satisfie his Lust, and kill her Husband, to cover his Wickedness.

Seventhly, A tender Heart, I mean the Heart kept tender, preserves from many a blow, lash, and fatherly Chastisement; because it shuns the Causes, which is Sin, of the scourging Hand of God. *With the upright thou wilt shew thy self upright, but with the froward thou wilt shew thy self unsavory*, 2 Sam. 22. 27. Psalm 18. 25, 26, 27.

Many a needless rebuke and wound, doth happen to the Saints of God, through their unwise Behaviour: When I say needless, I mean they are not necessary, but to reclaim us from our Vanities; for we should

not feel the ſmart of them, were it not for our Follies. Hence the Afflicted is called a Fool, becauſe his Folly brings his Affliction upon him. *Fools*, ſays David, *becauſe of their Tranſgreſſions, and becauſe of their Iniquities, are Afflicted*, Pſal. 107. 17. And therefore it is, as was ſaid afore, that he calls his Sin his Foolishneſs. And again, *God will ſpeak Peace to his People, and his Saints, but let not them return again to folly*, Pſal. 38 5. & 85. 8.

If his Children Tranſgreſs my Laws, I will viſit their Tranſgreſſions with a Rod, and their Iniquities with Stripes.

Queſt. *But what ſhould a Chriſtian do, when God has Broke his Heart, to keep it tender?*

Anſw. To this I will ſpeak briefly. And,

Firſt, Give you ſeveral Cautions.

Secondly, Several Directions.

For Cautions:

1. Take heed that you chook not thoſe Convictions that at preſent do break your Hearts, by labouring to put thoſe things out of your Minds, which were the cauſe of ſuch Convictions, but rather nourish and cherish thoſe things in a deep and ſolemn remembrance of them. Think therefore with thy ſelf thus, *What was it that at firſt did wound my Heart?* And let that ſtill be there, until by the Grace of God

and the Redeemed Blood of Christ, it is removed.

2. Shun vain Company. The keeping of vain Company has stifled many a Conviction, kill'd many a Desire, and made many a Soul fall into Hell, that once was hot in looking after Heaven. A Companion that is not profitable to the Soul, is hurtful. *He that walketh with Wise Men, shall be wise, but a Companion of Fools shall be destroyed.* Prov. 13. 20.

3. Take heed of idle Talk, that thou neither hear nor join with it. *Go from the presence of a Foolish Man, when thou perceivest not in him the Lips of Knowledge,* Prov. 14. 7. *Evil Communication corrupts good Manners. And a Fools Lips are a snare to his Soul.* Wherefore take heed of these things, Prov. 18. 7. 1 Cor. 15. 33.

4. Beware of the least motion to Sin, that it be not countenanced, lest the countenancing of that, makes way for a bigger. David's Eye took his Heart, and to his Heart nourishing the Thoughts, made way for the Woman's Company, the Act of Adultery, and bloody Murder. *Take heed therefore Brethren, lest any of you be hardened through the deceitfulness of Sin.* Heb. 3. 12, 13.

And remember, that he that will rend the Block, puts the thin end of the Wedge first

first thereto, and so by driving ones [illegible] Work.

5. Take heed of evil Examples among the godly, learn of no Man to do that which the Word of God forbids. Sometimes Satan makes use of a good Man's bad ways, to spoil and harden the Heart of them that come after: *Peter's* fault in doing had like to have spoiled *Barnabas*, yea, and several others more. Wherefore take heed of Men, of good Men's ways, and measure both theirs and thine own, by no other Rule, but *by the holy Word of God*, Gal. 2. 11, 12, 13.

6. Take heed of Unbelief, or Unbelieving Thoughts: make no question of the Truth and Reality of Heavenly Things: For know, Unbelief is the worst of Evils; nor can the Heart be tender, that doubts them or gives place unto it. *Take heed therefore, lest there be in any of you an evil Heart of unbelief, departing from the Living God*, Heb. 3. 12.

These Cautions are necessary to be observed with all diligence, of all them that would, when their Heart is made tender, keep it so.

And now to come to the Directions.

1. Labour after a deep knowledge of God, to keep it warm upon thy Heart.

Know

Knowledge of his Presence, that is every where. *Do not I fill Heaven and Earth, saith the Lord*, Jer. 23. 24.

2. Knowledge of his piercing Eye; That it runneth to and fro thro' the Earth, beholding in every place the Evil and the Good. *Your Eyes behold, and his Eyelids try the Children of Men*, Prov. 15. 3.

3. The Knowledge of his Power, that he is able to tare and dissolve Heaven and Earth, into Dust and Ashes; *and that they are in his Hand but as a Scroll or Vesture*, Heb. 1. 11, 12.

4. The Knowledge of his Justice, that the rebukes of it *are as devouring Fire*, Heb. 12. 29.

5. The Knowledge of his Faithfulness, in fulfilling Promises to them to whom they are made, *and of his Threatnings on the impenitent*, Mat. 5. 18. & 24. 35 Mark 13. 31.

Secondly, Labour to get and keep a deep sense of Sin, in its evil Nature, and in its soul-destroying Effects, upon thy Heart; be perswaded that it is the only Enemy of God, and that none hate, or are hated of God, but through that.

1. Remember, it turned Angels into Devils, thrust them down from Heaven to Hell.

2. That

2. That is is the Chain in which the
are held and *bound over to Judgment*,
Pet. 2. 4. Jude 6.

3. That 'twas for that, that *Adam* w
turned out of *Paradise*. That for whic
the Old World was drowned: That t
which *Sodom* and *Gomorrah* was Burne
with Fire from Heaven: And that whi
cost *Christ* his Blood, to redeem thee fro
the Curse it has brought upon thee. An
that, if any thing, will keep thee out
Heaven for ever and ever.

4. Consider the Pains of Hell; Chri
makes use of that as an Argument to kee
the Heart tender; yea, to that end repea
and repeats both the nature and durabl
ness of the *burning Flame thereof, and of th
gnawing of the never dying Worm that wa
there*, Mark 9. 43, 44, 45, 46, 47, 48.

Thirdly, Consider of Death, both as t
the Certainty of thy Dying, and Uncer
tainty of the Time when. *We must all, w
must needs die, our days are determined, th
number of our Months are with God*, tho' no
with us; nor can we pass them, wou
we, had we them, give a Touland World
to do it, 2 *Sam.* 14. 14. *Job* 7. 1. & 14
1, 2, 3, 4, 5.

Consider, thou must die but once;
mean, but once as to this World, for

thou, when thou goest hence, dost not die well, thou canst not come back again, and die better. *'Tis appointed unto all Men once to die, and after this the Judgment*, Heb. 9. 27.

Fourthly, Consider also of the *Certainty and Terribleness of the Day of Judgment, when Christ shall sit upon his great white Throne, when the Dead shall, by the sound of the Trump of God be raised up; when the Elements, with Heaven and Earth, shall be on a burning Flame; when Christ shall separate Men one from another, as a Shepherd divideth his Sheep from the Goats; when the Books shall be opened, the Witness produced, and every Man be Judged according to his Works: when Heaven Gate shall stand open to them that shall be Saved, and the Jaws of Hell stand gaping for them that shall be Damned*, Acts 7. 30, 31. & 10. 42. Mat. 25. 30, 31. Rev. 2. 11. 1. Cor. 15. 51, 52. Rev. 20. 12. 2 Pet. 3. 7, 10. 12. Mat. 24. 52. Rom. 2. 2, 15, 16. Rev. 22. 13. Mat. 25. 34, 41. Rev. 20. 13.

Fifthly, Consider, Christ Jesus did use no means to harden his Heart, against doing and suffering those Sorrows which were necessary for the Redemtion of thy Soul: No, though he could have hardened

ed his Heart against thee, in the way of Justice and Righteousness, because thou hadst sinned against him, he rather awakened himself, and put on all Pity, Bowels and Compassion; yea, tender Mercies, and did it. *In his Love, and in his Pity he saved us. His tender Mercies from on High hath visited us. He loved us, and gave himself for us.*

Learn then of Christ, to be Tender to thy self, and to endeavour to keep thy Heart tender to God-ward, and to the Salvation of thy Soul. But to draw to a Conclusion.

The USE.

LET us now then make some Use of this Doctrine. As,

First, From the Truth of the Matter, namely, *That the Man that truly come to God, has had his Heart broken, and*

Heart Broken, in order to his coming to him. And this shews us what to judge of the League that is between Sin and the Soul; to wit, that it is so firm, so strong, so inviolable, as that nothing can break, dissolve, or make it void, unless the Heart be Broken for it. 'Twas so with *David*; his new League with it could not be broken, until his Heart was Broken.

'Tis amazing to consider, what hold Sin has on some Mens Souls, Spirits, Will and Affections, 'Tis to them better than Heaven, better than God, than the Soul, than Salvation; as it is evident, because, tho' all these are offered them, upon this condition, if they will but leave their Sins, yet they will chuse rather to abide in them, to stand and fall by them. How sayst thou, Sinner, Is not this a Truth? How many times hast thou had Heaven and Salvation offer'd to thee freely, couldst thou but break thy League with this great Enemy of God? O God? do I say? If thou wouldst but break this League with this great Enemy of thy Soul, but couldst never yet be brought unto it, no, neither by Threatning nor by Promise, could'st thou ever yet be brought unto it.

'Tis said of *Ahab*, *He sold himself to work Wickedness*: And in another place, *Ye have sold your selves, for your Iniquities have ye sold your selves*, 1 Kings 21. 25 Isa. 50. 1.

But what is this Iniquity? Why, a thing of nough; nay, worse than nought a thousand times; but because nought is as we say, nonght, therefore it goes under that term, where God saith against the People, *Ye have sold your selves for nought*, Isa. 52, 3

But, I say, what an amazing thing is this, that a Rational Creature should make no better a Bargain; that one that is so wise in all terene Things, should be such a Fool in the thing that is most weighty? And yet such a Fool he is, he tells every one that goes by the way, that he is such an one, because he will not break his League with Sin, until his Heart is Broken for it.

Men love Darkness rather than Light? Ay, they make it manifest they love it, since so great a Proffer will not prevail with them to leave it.

Secondly, Is this a Truth, That the Man that truly comes to God, in order thereto, has had his Heart Broken? Then this shews us a Reason why some Mens Hearts are Broken, even a Reason why God breaks

reaks some Mens Hearts for Sin, namely, ecause he would not have them die in it, ut rather come to God that they might e saved.

Behold therefore in this, how God re- olved as to the saving of some Mens Souls! e will have them, he will save them, e will Break their Hearts, but he will ave them; he will kill them, that they ay live; he will wound them, that he ay heal them.

And it seems by our Discourse, that ow there is no way left but this; fair eans (as we say) will not do; good Words, a glorious Gospel, Entreatings, eseeching with Blood and Tears will not o; Men are resolved to put God to the tmost of it; if he will have them, he must tch them, follow them, catch them, lame em, yea, break their Bones, or else he all not save them,

Some Men think an Invitation, an out- ard Call, a Rational Discourse will do; ut they are much deceived. There must e a Power, an exceeding great and migh- y Power attend the Word, or it worketh ot effectually to the Salvation of the Soul. know these things are enough to leave en without excuse; but yet they are ot enough to bring Men home to God.

Sin has hold of them, they have sold themselves to it; the Power of the Devil has hold of them, they are his Captives at his will; yea, and more than all this, their Will is one with Sin, and with the Devil to be held captive thereby: And if God gives not Contrition, Repentance or a Broken-heart for Sin, there will not be no, not so much as a Mind in Man, to forsake this so horrible a Confederacy and Plot against his soul, 2 Tim. 2. 24, 25.

Hence Men are said *to be drawn to* these Breasts that come, or that are brought to him Hos. 26. 9. John 6. 44.

Wherefore John might well say, *Behold what manner of love the Father hath bestowed upon us!* Here is cost bestowed, pains bestowed, labour bestowed, repentance bestowed yea, and an Heart made Soft, Wounded, Broken, and fill'd with pain and sorrow, in order to the Salvation of the Soul.

Thirdly, This then may teach us what estimation to set upon a Broken-heart. A Broken-heart is such as God esteems, yea, as God counts better than an external Service. A Broken-heart is that which is in order to Salvation; in order to the coming to Christ for Life.

The World know not what to make of it, nor what to say to one that has a Broken-heart, and therefore do despise it, and count that Man that carries it in his Bosom, a moping Fool, a miserable Wretch, and undone Soul. *But a Broken and a Contrite Spirit, O God, thou wilt not despise. A Broken heart takes thine Eye, thy Heart; thou chuseſt it for thy Companion, yea, hast given thy Son a charge to look well to such a Man, and hast promiſed him thy Salvation, as hath afore been proved.*

Sinner, hath thou obtained a Broken-heart? His God beſtowed a Contrite Spirit upon thee? He has given thee what himſelf is pleaſed with, he has given thee a Cabinet to hold his Grace in; he has given thee an Heart that can heartily deſire his Salvation, an Heart after his own Heart, that is, ſuch as ſuits his Mind.

True, it is painful now, ſorrowful now, penitent now, grieved now, now 'tis broken, now it bleeds, now, now it ſobs, now it ſighs, now it mourns and crieth unto God. Well, very well, all this is because he has a mind to make thee laugh; he has made thee ſorry on Earth, that thou mighteſt rejoice in Heaven. *Bleſſed are ye that mourn,*

for ye shall be comforted, Blessed are ye that weep now; for ye shall laugh, Mat. 5. 4. Luke 6. 21.

But, Soul, be sure thou hast this Broken-heart; all Hearts are not Broken Hearts, nor is every Heart that seems to have a Wound, an Heart that is truly Broken. A Man may be cut to, yet not into the Heart, a Man may have another, yet not a Broken-heart, *Acts* 7. 54. 1 *Sam.* 10. 9. We know there's a difference betwixt a Wound in the Flesh, and a Wound in the Spirit; yea, a Man's Sin may be Wounded, and yet his Heart not Broken; so was *Hazael's*, so was *Saul's*, so was *Ahab's*, but they had none of them the Mercy of a Broken Heart. Therefore I say, take heed, every scratch with a Pin, every prick with a Thorn, nay, every blow that God giveth with his Word, upon the Heart of Sinners doth not therefore Break them. God gave *Ahab* such a Blow, that he made him *Stoop, Fast, Humble himself, Gird himself with, and Lay in Sackcloath*, which was a great matter for a King, *and go softly*, and yet he never had a Broken-heart, 1 *Kings* 21. 27, 29.

What

What shall I say? *Pharaoh*, and *Saul*, confessed their Sin, *Judas* repented himself of his doings, *Esau* sought the Blessing, and that carefully with Tears, and yet none of these had a Heart rightly Broken, or a Spirit truly Contrite: *Pharaoh*, *Saul* and *Judas*, were *Pharaoh*, *Saul* and *Judas* still; *Esau*, was *Esau* still, there was no gracious Change, no thorough Turn to God, no unfeigned parting with their Sins, no hearty flight for Refuge, to lay hold on the hope of Glory, tho' they indeed had thus been touched, *Exod.* 10. 16. 1 *Sam.* 26. 21. *Mat.* 27. 3. *Heb.* 12. 14, 15, 16, 17.

The Consideration of these Things call aloud to us to take heed, that we take not that for a Broken and a Contrite Spirit, that will not go for one at the day of Death and Judgment.

Therefore, seeking Soul, let me advise thee, that thou mayst not be deceived, as in a Thing of so great weight.

To go back towards the beginning of this Book, and compare thy self with those six or seven Signs of a Broken and a Contrite Heart, which there I have, according to the Word of God, given

given to the for that end; and de
with thy Soul impartially about them.

2 Or, which may and will be gre
help to thee, if thou shalt be sincer
therein, namely, *To betake thy self to*
search of the Word, especially whe
thou readest of the Conversion of Me
and try if thy Conversion be like o
has a good resemblance or oneness
with theirs: But in this, have a ca
that thou dost not compare thy s
with those good Folk, of whose Con
version thou readest not, or of
Breaking of whole Heart there is
mention made in Scripture; for
that are recorded in the Scripture fo
Saints, have not their Conversion a
to the manner and nature of it, recorded
in the Scripture.

3. Or else, do thou consider truly o
the true Signs of Repentance, which
are laid down in Scripture; for that
is the true Effect of a Broken heart
and of a wounded Spirit. And to
this see *Mat.* 3. 5, 6. *Luke* 18. 13. &
19. 8. *Acts* 2. 37, 38, 39, 40, &c. & 16.
29, 30. & 19. 18, 19. 2 *Cor.* 7. 8, 9, 10,
11.

4. Or else, take into Consideration
how God has said, *they shall be in their Spi-*
rits,

ers, that he intends to save. And for this read these Scriptures.

1. That in the one and thirtieth of Jeremiah, *They shall come with Weeping and with Supplication will I lead them, &c.* Ver. 9.

2. Read Jer. 50. 4, 5. *In those days, and at that time, the Children of Israel shall come, they and the Children of Judah together, going and weeping: They shall go, and seek the Lord their God. They shall ask the Way to Zion, with their Faces thitherward, saying, Come and let us join our selves to the Lord in a perpetual Covenant that shall not be forgotten.*

3. Read Ezek. 6. 9. *And they that escape of you, shall remember me among the Nations whither they shall be carried Captives, because I am broken with their Whorish Heart, which have departed from me, and with their Eyes, which go a Whoring after their Idols: And they shall loath themselves for the Evils which they have committed in all their Abominations.*

4. Read Ezek. 7. 16. *But they that escape of them, shall escape, and shall be on the Mountains like Doves of the Valleys, all of them Mourning, every one for his Iniquity.*

5. Read Ezek. 20. 43. *And there shall ye remember your Ways, and all your Doings wherein ye have been defiled, and ye shall loath*

your selves in your own sight, for all your Evils that ye have committed.

6. Read Ezek. 36. 31. *Then shall ye remember your own evil Ways, and your Doings that were not good, and shall loath your selves in your own sight, for your Iniquities, and for your Abominations.*

7. Read Zech. 12. 10. *And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications: And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*

Now all these are the Fruits of the Spirit of God, and of the Heart, when it is Broken: Wherefore, Soul, take notice of them, and behold these are Texts by which God promiseth, That those whom he saveth, shall have this Heart, this Spirit, and these holy Effects in them. Therefore consider again, and examine thy self whether this is the State and Condition of thy Soul.

And that thou mayst do it fully, consider again, and do thou

1. Remember that here is such a Sense of Sin, and the Abominacy thereof, as maketh the Man not only to abhor that

but himself, because of that. That is worth the noting by thee.

2. Remember, again, that here is not only a Self abhorrence, but a sorrowful, and mourning unto God, at the consideration, that the Soul, by Sin, has affronted, contemned, disregarded, and set at nought, both God, and his holy Word.

3. Remember also, that here are Prayers and Tears for Mercy, with Desires to be now out of love with Sin for ever, and to be in Heart and Soul firmly joined and knit unto God.

4. Remember also, that this People here spoken of, have all the way, from Satan to God, from Sin to Grace, from Death to Life, scattered with Tears and Prayers, with Weeping and Supplication: *They shall go Weeping, and seeking the Lord their God.*

5. Remember that these People, as Strangers and Pilgrims do, are not ashamed to ask the way of those they meet with to *Zion*, or the Heavenly Country; whereby they confess their ignorance, as became them, and their desire to know the way to Life; yea, thereby they declare, that there is nothing in this World, under the Sun, or this side Heaven, that can

can satisfie the longings, the desires, and cravings, of a Broken and Contrite Spirit.

Reader, be advised, and consider of these things seriously, and compare thy Soul with them, and with what else thou shalt find here written, for thy Conviction and Instruction.

Fourthly If a Broken Heart, and a Contrite Spirit, be of such esteem with God, then this should encourage them that have it, to come to God with it. I know the great Encouragement for Men to come to God, is, for that there is *a Mediator between God and Men, the Man Christ Jesus*; 1 Tim. 2 5. This, I say, is the great Encouragement; and its place there is none but that; but there are other Encouragements subordidate to that; and a Broken and a Contrite Spirit is one of them: This is evident from several Places of Scripture,

Wherefore then that canst carry a Broken Heart, and a sorrowful Spirit with thee, when thou goest to God tell him, *Thy Heart is wounded within thee, that thou hast Sorrow in thy Heart, and art sorry for thy Sins*; but take heed of Lying, Confess also thy Sins unto him, and tell him *They are continually before thee.*

David

David made an Argument of these things, when he went to God by Prayer. O *Lord*, saith he, *Rebuke me not in thine Anger, neither Chasten me in thy sore Displeasure.* But why so? O, says he, *Thine Arrows stick fast in me, and thy Hand presseth me sore. There is no Soundness in my Flesh because of thine Anger; neither is there any rest in my Bones, because of my Sin. For mine Iniquities are gone over mine Head; as an heavy Burden, they are too heavy for me. My Wounds stink and are corrupt, because of my Foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my Loins are filled with a loathsome Disease, and there is no soundness in my Flesh. I am Feeble and sore Broken: I have roared by reason of the unquietness of my Heart. Lord all my desire is before thee, and my groaning is not hid from thee. My Heart panteth, my Strength faileth me. As for the light of mine eyes, it also is gone from me; my Lovers and Friends stand aloof from my Sore.* And so he goes on, *Psalm* 38. 1, 2, 3, 4, &c.

These are the Words, Sighs, Complaints, Prayers and Arguments, of a Broken Heart to God for Mercy; and so are they. *Have mercy upon me, O God, according to thy loving kindness; according to the Multitude of thy tender Mercies, blot out my Transgressions.*

Wash

Waſh me throughly from mine Iniquity, and cleanſe me from my Sin. For I acknowledge my Tranſgreſſions, and my Sins are ever before me, Pſalm 51. 1, 2, 3.

God alloweth poor Creatures, that can without lying, thus to plead and argue with him. *I am poor and ſorrowful*, ſaid the good Man to him, *let thy ſalvation ſet me on high*, Pſalm 69. 29.

Wherefore, thou that haſt a Broken Heart, take Courage, God bids thee take Courage; ſay therefore to thy Soul, *Why art thou caſt down O my Soul*, as uſually the Broken Hearted are; *And why art thou diſquieted within me? Hope thou in God. I had fainted, if I had not been of good Courage; therefore be of good Courage, and he ſhall ſtrengthen thine Heart*, Pſalm 42 11. & 43 5. & 27. 12, 13, 14.

But, alas! the Broken-hearted are far off from this, they faint, they reckon themſelves among the Dead, they think God will remember them no more; the thoughts of the greatneſs of God, and his Holineſs, and their own Sins and vileneſs, will certainly conſume them; they feel Guilt and Anguiſh of Soul, they go mourning all the day long; their Mouth is full of Gravel and Gall, and they are made to drink draughts of Wormwood and Gall:

So

that he muſt be an Artiſt indeed at believing, who can come to God under his Guilt and Horror, and plead in Faith, that the *Sacrifices of God are a Broken-heart*, ſuch as he had? *And that a Broken and Contrite Spirit, God will not deſpiſe.*

Fifthly, If a Broken-heart, it a Broken and a Contrite Spirit is of ſuch eſteem with God, then why ſhould ſome be, as they are, ſo afraid of a Broken heart, and ſo ſhy of a Contrite Spirit.

I have obſerved, that ſome Men are afraid of a Broken Heart, or that they for their Sins ſhould have their Hearts Broken, as the Dog is of the Whip. O! they can't away with ſuch Books, with ſuch Sermons, with ſuch Preachers, or with ſuch Talk, as tends to make a Man ſenſible of, and to Break his Heart, and to make him Contrite for his Sins. Hence they heap to themſelves ſuch Teachers, get ſuch Books, love ſuch Company, and delight in ſuch Diſcourſe, as rather tends to harden, than ſoften, to make deſperate in, than ſorrowful for their Sins: They ſay, to ſuch Sermons, Books, and Preachers, as *Amaziah* ſaid to *Amos O thou Seer, go, flee thee away into the Land of* Judah, *and there eat Bread, and Propheſie there, but Pro-*

pheſie

phesie not any more at Bethel. *&c.* Amos 7. 12. 13.

But do these People know what they do? Yes, think they, for such Preachers, such Books, such Discourses, tend to make one Melancholly, or mad; they make us that we cannot take pleasure in Ourselves, in our concerns, in our lives.

But, *Oh, Fool in grain!* Let me speak unto thee: Is it a time to take Pleasure, and to recreate thy self in any thing before thou hast Mourned, and been sorry for thy Sins? That Mirth that is before Repentance for Sin, will certainly end in heavinesse. Wherefore, the Wise Man putting both together, saith, that Mourning must be first. *There is a time to Weep, and a time to Laugh, a time to Mourn, and a time to Dance*, Eccles. 3. 4.

What, an Unconverted Man and Laugh! Should'st thou see one singing merry Songs that is riding up *Holborn* to *Tyburn*, to be Hang'd for Felony, would'st thou not count him besides himself, if not worse? and yet thus it is with him that is for Mirth while he standeth condemned by the Book of God, for his Trespasses. Man! Man! Thou hast cause to Mourn; yea, thou must Mourn, if ever thou are Saved. Wherefore, my Advice is, *That instead of*

shunning

shunning, thou cover'st such Books, such Preachers, and such Discourses, as has a tendency to make a Man sensible of, and to break his Heart for Sin; and the reason is, because thou wilt never be as thou shouldst, concerned about, or seek the Salvation of thine own Soul, before thou hast a Broken-heart, a Broken and a Contrite Spirit.

Wherefore be not afraid of a Broken-heart; be not shy of a Contrite Spirit; it is one of the greatest Mercies that God bestows upon a Man or a Woman. The Heart rightly Broken at the sence of, and made truly contrite for Transgression, is a certain forerunner of Salvation. This is evident from these six Demonstrations, which was laid down to prove the point in hand at first.

And for thy awaking in this matter, let me tell thee, and thou wilt find it so, thou must have thy Heart Broken, whether thou wilt or no. God is resolved to Break all Hearts for Sin, some time or other.

Can it be imagined, Sin being what it is, and God what he is; to wit, *a Revenger of Disobedience*, but that one time or other Man must smart for Sin. Smart, I say, either to Repentance, or to

to Condemnation. *He that Mourns not now while the Door of Mercy's open, must Mourn for sin when the Door of Mercy is shut.*

Shall Men despise God, break his Law, contemn his Threats, abase his Grace: yea shut their Eyes when he says, see: anh stop their Ears when he says, hear: and shall they so escape? No, no, *Because he called, and they refused; he stretched out his hand, and they regarded it not: Therefore shall Calamity come upon them, as upon one in Travail, and they shall cry in their Destruction, and then God will laugh at their Destruction, and mock when their Fear cometh* Then, sayth he, *They shall cry*, Prov. 1 24, 25, 26 &c.

I have often observed, that this Threatning is repeated at least seven times in the New Testament, saying *There shall be Weeping and Gnashing of Teeth, there shall be wailing and gnashing of Teeth* as Mat. 8. 12. chap. 13. 42. and 50. chap. 22. 13. chap. 24. 51. chap. 25. 30 Luke 13 28.

There, where? in Hell and at the Bar of Christ's Tribunal, *when he comes to judge the World, and shall have shut the Door to keep them out of Glory, that have here despised the offer of his Grace, and overlooked*

the Day of his Patience. There ſhall be Wailing and Gnaſhing of Teeth. They ſhall Weep and Wail for this.

There are but two Scriptures that I ſhall uſe more, and then I ſhall draw towards a concluſion: One is that in *Proverbs*, where *Soloman* is counſelling of young Men, to beware of *ſtrange*, that is, of *Wanton, Light* and *Enſnaring Women. Take heed of ſuch*, ſaid he, *leſt thou Mourn at laſt*: that is, *in Hell, when thou art Dead, when thy Fleſh and thy Body are conſumed*, and ſay, *How have I hated Inſtruction, and deſpiſed Reproof, and have not obeyed the voice of my Teacher, nor inclined mine Ears to them that inſtructed me*, Prov. 5. 1, 2, 3. *&c.*

The others Scripture is that in *Iſaiah*, where he ſays, *Becauſe when I called ye did not anſwer; when I ſpake, ye did not hear, but did Evil before mine Eyes, and did chooſe that wherein I delighted not. Therefore thus ſaith the Lord God, Behold, my Servant ſhall Eat, but ye ſhall be Hungry; behold my Servant ſhall Drink, but ye ſhall be Thirſty; behold my Servant ſhall rejoice, but ye ſhall be aſhamed; behold my Servant ſhall Sing for joy of Heart, but ye ſhall Cry for ſorrow of Heart, and Howl*

for

for Vexation of Spirit, Isaiah 65. 12. 13. 14.

How many *Beholds* are here? and every *Behold* is not only a Call, to careless ones to consider, but as a Declaration from Heaven, that thus at last it shall be with all impenitent Sinners; that is, *when others Sing for Joy in the Kingdom of Heaven, they, they shall Sorrow in Hell, and Howl for Vexation of Spirit there.*

Wherefore let me advise, *that you be not afraid of, but that ye rather covet a Broken heart, and prize a Contrite Spirit.* I say, *covet it now; now the White Flag is hung out, now the Golden Scepter of Grace is held forth to you. Better Mourn now God inclines to Mercy and Pardon, than Mourn when the Door is quite shut up.* And take notice, *that this is not the first Time that I have given you this Advice.*

Lastly, If a Broken heart be a thing of so great Esteem with God, as has been said, and if Duties cannot be rightly performed by a Heart that has not been Broken, *Then this shews the Vanity of those Peoples Minds, and also the invalidity of their pretended Divine Services, who Worship God with an Heart that was never Broken, and without a Contrite Spirit.* There has indeed at all times been great Flocks of such Pro-

fessors

ssors in the World in every Age; but
o little purpose, unless to deceive them-
lves, to mock God, and lay Stumbling-
locks in the way of others; for a Man
hose Heart was never truly Broken,
nd whose Spirit was never Contrite, can-
ot profess Christ in earnest, cannot love
is own Soul in earnest; I mean, he can-
ot do these things in Truth, and seek his
wn good the right Way; for he wants
bottom for it; to wit. a Broken Heart
or sin, and a Contrite Spirit.

That which makes a Man an hearty,
n unfeigned, a sincere seeker after the
ood of his own Soul, is sence of Sin, and
godly fear of being overtaken with the
anger which it brings a Man into. This
akes him Contrite, or Repentant, and
ts him upon seeking of Christ the Savi-
ur, with Heart-aking, and Heart breaking
onsiderations.

But this cannot be, where this *Sence*,
his *godly Fear*, and this *holy Contrition* is
anting: Professs Men may, and make
noise, as the empty Barrel maketh
e biggest sound; but prove them and
ey are full of Air; full of Emptiness,
nd that is all.

Nor are such Professors tender of
od's Name, nor of the Credit of that

Goſpel which they profeſs; nor can they, for they want that which ſhould oblige them thereunto; which is a Senſe of Pardon and Forgiveneſs; by the which their Broken Hearts have been repleniſhed, ſuccoured, and made hope in God. *Paul* ſaid, *The love of Chriſt conſtrained him.* But what was *Paul*, but a Broken Hearted and a Contrite Sinner? See *Acts* 9. 3, 4, 5, 6. 2 *Cor.* 5. 14.

When God ſhews a Man the ſin he has committed the hell he has deſerved, the Heaven he has loſt; and yet that Chriſt, and Grace, and Pardon may be had; this will make him ſerious, this will make him melt, this will break his Heart; this will ſhew him that there is more than Air, than a Noiſe, than an empty Sound, in Religion; and this is the Man whoſe Heart whoſe Life, whoſe Converſation, and All, will be ingaged in the matters of the eternal Salvation of his precious and immortal Soul.

Object. But ſome may Object, *That in this ſaying I ſeem too rigid and cenſorious, and will, if I moderate not theſe Lines, with ſomething milder afterward, diſcourage many an honeſt Soul.*

Answer. Not a jot; not an honest Soul in all the World will be offended at my Words; for not one can be an honest Soul (I mean with reference to its Concerns in another World) that has not had a broken Heart, that never had a contrite Spirit. This I will say, because I would be understood aright, That all attain not to the same degree of Trouble, nor lie so long there under, as some of their Brethren do: But to go to Heaven without a Broken Heart, or to be forgiven sin without a Contrite Spirit, is no Article of my Belief. We speak not now of what is secret; revealed things belong to us and our Children; nor must we venter to go further in our Faith. Doth not Christ say, *The whole have no need of the Physician?* That is, *They see no need, but Christ will make them see their need, before he Ministers his Sovereign Grace unto them; and good reason, otherwise he will have but little thanks for his kindness.*

Obj. *But there are they that are godly Educated from their Childhood, and so drink in the Principles of Christianity, they know not how.*

Answer. I count it one thing to receive the Faith of Christ from Men only, and another to receive it from God by the

means

means. If thou art taught by an Angel yet if not taught of God, thou wilt never come to Christ; I do not say, thou will never profess him. But if God speaks and thou shalt hear and understand him that Voice will make such Work within thee, as was never made before. The Voice of God is a Voice by its self, and so distinguished by them that are taught thereby. *Joh* 6 45, 45. *Psalm* 2. *Hab* 3. 15, 16. *Ephes.* 4. 20, 21. 1 *Pet.* 2. 2, 3.

Object. *But some Men are not so debauched and Prophane as some, and so need not to be so hammered and fired as others, so Broken and Wounded as others.*

Answ. God knows best what we need. *Paul* was as Righteous before Conversion as any that can pretend to Civility now I suppose; and yet, that notwithstanding he was made shake, and was astonished at himself, at his Conversion. And truly I think, the more Righteous any is in his own Eyes before Conversion, the more need he has of Heart-breaking Work, in order to his Salvation; because a Man is not by Nature so easily convinced, that his Righteousness is to God abominable as he that has Debauchery and Profaneness is.

A Man's Goodneſs, is that which blinds him moſt, is deareſt to him, and hardly parted with; and therefore when ſuch an one is converted, that thinks he has goodneſs of his own enough to commend him in whole, or in part to God (but few ſuch are Converted) there is required a great deal of breaking work upon his Heart, to make him come to *Paul*'s concluſion, *What! are we better than they? No, in no wiſe*, Rom. 3. 9. I ſay, *before he can be brought to ſee his glorious Robes are filthy Rags, and his gainful things but loſs and Dung*, Iſai. 64. Phil 3.

This is alſo gathered from theſe words, *Publicans and Harlots enter into the Kingdom of God, before the Phariſees*, Mat. 21. 31.

Why before them? but becauſe they lie *fairer for the Word, are eaſier convinced of their need of Chriſt, & ſo are brought home to him without* (as I may ſay) *all that a-do, that the Holy Ghoſt hath make to bring home one of theſe to him.*

True, nothing is hard or difficult to God: But I ſpeak after the manner of Men. And let who will take to task a Man debauch'd in this Life, and one that is not ſo, and he ſhall ſee, if he laboureth to convince them both, that they are in a ſtate of Condemnation by Nature; that the *Phariſee* will make his Appeals to God with a great many, *God I thank thee's*; while the *Publican*

hangs his Head, ſhakes at Heart, and ſmi
upon his Breaſt, ſaying, *God be merciful*
me a Sinner, Luke 18. 11, 12, 13.

Wherefore a Self righteous Man, is
a painted Satan, or a Devil in fine Cloa
but thinks he ſo of himſelf? No! no!
ſaith to others, *Stand back, come not near*
I am holier than thou. 'Tis almoſt impoſſib
that a Self-righteous Man ſhould be ſav
But *he that can drive a Camel through the*
of a Needle, can cauſe that even ſuch a
ſhould ſee his loſt Condition, and that he ne
eth the righteouſneſs of God, which is by F
of Jeſus Chriſt. He can make him ſee, I ſay,
his own Goodneſs did ſtand more in his way
the Kingdom of Heaven, than he was aware
end can make him feel too, that his leaning
that, is as great Iniquity, as any immoral
that Men commit. The ſum then is, T
Men that are Converted to God by Chriſt, th
the Word and Spirit (for all this muſt go to
effectual Converſion) muſt have their Hearts b
kn, and Spirits made Contrite. I ſay, it m
be ſo, for the Reaſons ſhewed before.

Yea, and all decayed, apoſtatized, a
back ſliden Chriſtians, muſt in order to th
recovery again to God, have their Hea
Broken, their Souls wounded, their ſpir
made Contrite and ſorry for their Sins.

Come, come, Converſion to God is not
ea

ſe, and ſo ſmooth a thing, as ſome would
e Men believe it is. Why is *Man's Heart*
ar'd to Fallow Ground, God's Word to a
n, and his Miniſters to Plow men, if the
rt indeed has no need of Breaking, in order
he receiving of the Seed of God unto eternal
? Jer. 4. 3 Luke 9. 62. 1 Cor. 9. 10.
ho knows not that *Fallow Ground* muſt be
ed and *Plowed to*, before the *Husband-*
n will venture his *Seed?* Yea, and after
t, oft ſoundly *Harrowed*, or elſe he will
e but a ſlender *Harveſt*.

hy is the Converſion of the Soul compared to
Grafting of a Tree, if that be done without
ing? The *Word* is the *Graft*; the *Soul* is
Tree; and the *Word* as the *Sion* muſt be
in by a *Wound* for to ſtick on the outſide
to be tied on with a String, will do no
d here; *Heart* muſt be ſet to *Heart*, and
k to *Back*, or your pretended *ingrafting*
come to nothing, *Ro.* 11. 17, 24. *Ja.* 1. 20.
ly Heart muſt be ſet to *Heart*, and *Back* to
k, or the *Sap* will not be conveyed from
Root to the *Branch* And, I ſay, this muſt
done by a *Wound*. The Lord opened the
art of *Lydia* as a Man openeth the *Stock*
Graft in the *Sions*, and ſo the *Word* was
into her *Soul*, and ſo the *Word* and her
art cemented and became one, *Act.* 16. 14.
Why is Chriſt bid to gird his Sword up-

on his Thigh? And why must he make his Arrow sharp, and all that the Heart may with his Sword, and that these Arrows be Shot, Wounded, and made to Bleed? Yea, why is he commanded to let it be so if the People would bow and fall kindly under him, and heartily implore his Grace without it? *Psalm* 45. 3. 4, 5.

Alas! Men are too lofty, too proud, too wild, too devilishly resolved in the ways of their own Destruction; in their occasions they are like the wild Asse upon the wild Mountains; nothing can break them of their purposes, or hinder them from running of their own precious and immortal Souls but the Breaking of their Hearts.

Why is a Broken Heart put in the room of all Sacrifices which we can offer to God? and a contrite Spirit put into the room of all Offering, they are, and you may see it so, if you compare the Text with that Verse which goes before it; I say why is it counted better than all, were they all put together, if any one part or if all external Parts of Worship were put together, could be able to render the Man a sound, and a rightly made new Creature, without it? A Broken heart, a Contrite Spirit, God will not despise; but both thou and all thy Service he will certainly slight and reject if when thou comest to him, a Broken heart be wanting. Wherefore here is the Point, Come Broken, come Contrite, come sensible of and sorry for thy Sins, or thy coming will be counted no coming to God aright; and if so, consequently thou wilt get no benefit thereby. FINIS

THE CONTENTS Of this BOOK.

THE Text Opened in the many Workings of Heart 19

The Doctrine, Assertion, Demonstration, and Conclusion, in four Particulars, that a Broken and truly Contrite Heart is an excellent Heart 21 22 23

1. It is evident from the Comparison ibid

2. Of great Esteem with God 24

3. God doth not only love such, but he must dwell with him 27

4. God doth not only prefer such a Heart, but reserveth for him his choise Cordials 29

5. God gave his Son a special Charge of such 32

6. As God prefers such a Heart, so he hath promised to Save him. 35

Proved from six Particulars, that a Spirit right-

ly Broken, or an Heart truly Contrite, is to God an excellent Thing. 37

1. *What an Heart is, that is not Broken and made Contrite, in* 10 *particulars* 39 40

2. *How the Heart is Broken* 41

3. *What the Heart is when Broken* 48

4. *The Signs of a Broken Heart in* 5 *particulars* 51 56

2. *He is a very sorrowful Man in* 3 *particulars from* 57 *to* 62

3. *The Man with a Broken Heart, is an Humble Man in six particulars from* 63 *to* 68

4. *The Broken hearted Man is a Man that sees himself in Spirituals to be poor* 69 *to* 73

5. *The Broken hearted Man, he is a crying one* 73 *to* 77

6. *The Broken Heart trembleth at God's Word* 78 *to* 81

The Necessity of Breaking the Heart, for first, (Man) take him as he comes into the World, as to Evangelical Things, and there he is as one Dead 82 *to* 85

2. *Man, how wise soever in Temporal Things, take him as he comes into the World, he is yet a Fool.* 86 *to* 88

3. *Man, take him as he comes into the World, and he is not only a Dead Man and a Fool, but a proud Man also* 89 *to* 92

4. *Man, take him as he comes into the World, he is not only a Dead Man, a Fool, and Proud, but also Self willed and Head-strong* 93 94

5. *Man, as he comes into the World, is not only a Dead Man, a Fool, Proud, and Self-willed, but also a fearless Creature* 94 95 96

6. *Man,*

6. *Man, as he comes into the World, is not only a Dead Man, a Fool, Proud, Self willed and fearless, but he is a false Believer* 97 98

7. *Man, as he comes into the World he is not only a Dead Man, a Fool, Proud, Self-willed, Fearless, and false Believer, but a great Lover of Sin* 99 to 103

8. *Man, as he comes into the World is not only a Dead Man, a Fool, Proud, Self-willed, fearless, a false Believer, and Lover of Sin, but a Mad Man* 104 to 112

First *then, A Broken Heart is the handy Work of God* 113 to 116

2. *A Broken Heart, is in the Sight of God an excellent Thing* 117 118 119

3 *Another Reason why a Broken Heart to God is such an excellent Thing, is this, in having a High Esteem for Christ* 120 to 124

4. *A Broken Heart is of great Esteem with God because it is a Thankful Heart* 125 to 128

To keep this Broken Heart is an excellent Thing, and (first) *this is the Way to maintain in thy Soul a fear of Sinning against God, set forth in six more particulars* 129 to 131

Quest. *But what should a Christian do, when God has Broken his Heart, in six several Cautions* 132 to 134

Labour after the knowledge of God, in 5 Directions 135 to 137

The USE.

1. *From the Truth of the Matter*

2. *Is this a Truth? then it shews us a Reason why God breaks some Mens Hearts for Sin* 140

3. *This may then teach us what Estimation to set upon a Broken Heart* 157

4. *I. If*

The Contents.

4. *This should encourage them that have a Broken Heart to come to* God *with it* 158

5. *If a Broken Heart be of such Esteem with* God, *then why should some be afraid of a Broken Heart* 161

Lastly, *If a Broken Heart be a Thing of so great Esteem with* God, *and if Duties cannot be Rightly performed by a Heart that has not been Broken, then this shews the Vanity of those Peoples minds* 169

1 Objection. *In this saying, some may say I am too Rigid* 171

2 Objection. *But there are they that are Godly Educated* 172

3 Objection. *But some Men are not so debauch'd and prophane as others* 173 to 181

Books printed for John Marſhall, *at the Sign of the* Bible *in* Grace-church-Street.

MISCELLANIES.

A Vindication of the Miracles of Our Saviour, or a compleat Anſwer to Mr. *Woolſton*'s Diſcourſes; wherein his Three Letters from the pretended *Jewiſh Rabbi* are particularly conſidered; with an Appendix for Scripture Revelation, humbly addreſſed to the Right Reverend the Biſhops of *London*, *Litchfield*, St *David's*, St. *Asaph's*, *Bangor*, and *Oxford*. By the late Reverend *T. Ray*. The Second Edition, corrected, with Additions: To which is annexed, an Expoſtulatory Letter to Mr. *Woolſton*; with his Tryal, and Sentence paſſed upon him for publiſhing the ſaid Books.

2. The Regular Architect, or the general Rule of the five Orders of Architecture of *M. Giacome Barozzio da Vignola*, with a new Addition, containing about Forty Copper Cuts, in *Folio*, price 8. *s.*

3. The Art of Defence, in their Paſſes, Incloſures, Diſarms, *&c.* on Copper Cuts, price 2 *s.* 6 *d.*

4. A red Coppy-Book, for the inſtructing Beginners in writing over the red Letters with black Ink, teaching them to write without a Maſter, price 1 *s.*

5. A Coppy-Book, with Inſtructions in Copies ready ſet at the top of the Book, price 1 *s.*

6. Youth's Recreation, a ſpeedy Help to writing of Round Hand, prich 6 *d.*

7. Youth's Recreation, a ſpeedy Help to writing of Secretary Hand, price 6 *d.*

8. Variety without Vanity, a Set of Round-hand Copies in double Lines, according to the beſt Maſters, fit for City or Country, price 6 *d.*

9. The Young Man's Companion, or a compleat Copy-book of all the Hands practiſed in *Great Britain*, engraved by *William Elder*, price 1 *s.*

10. The famous pleaſant and delightful Hiſtory of *Palladine* of *England*, his honourable Adventures of Knightly

Deeds of Arms and Chivalry: With the Love of sund noble Perſonages, tranſlated out of *French*, price bound

11. Conjugal Love revealed, and the Advantages of Marriage State, done from the *French* of Monſieur *Venet* the 7th Edition, price ſtitch'd 1 *s.*

12. *Cupid*'s Decoy, or the fatal Snare, or the Miſe moſt Men are under in the State of Matrimony, price with a Copper Plate, and its Explanation.

13. Nunnery Tales, or the Adventures of the Prieſts a Nuns, *&c.* with many delightful Stories, to which annexed ſome Account of Confeſſions, *&c.* the lew Uſe the Monks and Fryars make of it. The Fifth Edi on, price 1 *s.* with Cuts.

14. The Paſtoral Amours of *Daphni* and *Chloe*, a N vel, the Fourth Edition, adorn'd with nine curious Cu tranſlated from the *French* by the late Secretary *Craggs*.

15. Love Letters from a Lady of Quality to a Cava by Mrs, *Haywood*, price 2 *s.*

16. The Amours of the Count de *Soiſſons*, a Prince the Houſe of *Bourbon*; in an entertaining Relation of t polite Gallantries of Perſons of Diſtinction in the Cou of *France*, during the Miniſtry of the Cardinal *Richelie* which have not been accounted for. The Second Edi on, tranſlated from the *French*, price 2 *s.* 6 *d.*

17. The Harangues or Speeches of ſeveral famo Mountebanks, both in Town and Country, price 1 *s.*

18. *Ariſtotle*'s Maſter-piece improved, in four parts, price 1 *s.*

19. *Ariſtotle*'s new Book of Problems ſhewing t Secrets of Nature and Art, together with the Interpre tion of Dreams, Signification of Moles in any part, t Nature of Ghoſts, the Reaſon of Eclipſes of the Sun a Moon, as alſo of all the Wonders in the Creation, pri bound 1 *s.*

20. The compleat Midwife's Companion, or the Art Midwifry improved, directing all Child-bearing Wom how to order themſelves in their Conception, breedin bearing, and nurſing of Children, in 6 Books, divided i Chapters from each Book, with Phyſical Preſcriptions f each Diſeaſe incident to the Female Sex, Virgins, Wi

Widows, chiefly for their Use. The fourth Edition, by Mrs. *Jane Sharp*, Practitioner in the Art of Midwifry above 40 Years, price bound 2 *s.* 6 *d.*

21. Yet plainer English, or the shortest way to convert an Atheist, Murderer, Thief, Whoremonger, Strumpet, Drunkard, Swearer, Liar, Sabbath-breaker, Slanderer, Persecutor, Gamester, Ungrateful, Scold. price bound 1 *s.*

22. Accurate Disquisitions in Physick, translated from the *Latin*, according to the best and most approved Authors, price bound 2 *s.*

23. The compleat *English* Schoolmaster, or the most natural and easy Method of spelling *English*, according to the present Pronunciation of the Language in *Oxford*, *Cambridge*, and *London*, wherein Children and Foreigners shall have the whole Body of *English* Words, in the plainest Order, digested and divided to their Hands, the tenth Edition, to which is added useful Observations of Orthography, with additional Improvements. By *Elisha Coles*, Author of the *Latin* and *English* Dictionaries, price bound 1 *s.*

24. A new Help to Discourse, or Wit and Mirth intermixed, *&c.* price bound 1 *s.*

25. The Fables of young *Æsop*, with their Morals, with a History of his Life and Death, illustrated with above forty Cuts to each Fable, the eighth Edition, price 1 *s.*

26. The History of *England*, giving a true Account of the most considerable Transactions in Church and State, in Peace and War, during the Reigns of all the Kings and Queens, from the coming of *Julius Cæsar*, with the Maps of all the Counties and Islands belonging to *England*, being above 70 Copper Cuts, 8*vo.* price bound 8 *s.*

27. The accomplish'd Secretary's Guide, in 4 Parts, containing, 1. The Art of inditing Letters, *&c.* 2. The exact Form of all Obligations, Deeds of Gift, Bonds, Letters of Attorney, Releases, *&c.* 3. Love Letters between a Gentleman and a young Lady. 4. Fixed Feasts, remarkable Days, *&c.* price 1 *s.*

28. The Sequel of *Henry* IV. with the Humours of Sir *John Falstaff* and *Justice Shallow*, as 'tis acted at the Theatre in *Drury-Lane*, alter'd from *Shakespear*, by the late Mr. *Betterton*, 8*vo.* price 1 *s.* 6 *d.*

29. A new Miſcellany of *Scotch* Songs, in a curio Collection of choice and ſelect ones, the 2 Volumes one, collected by *A. Ramſay*, on a curious Paper and ne Letter, price ſtitch'd 2 *s.* bound 2 *s.* 6 *d.*

30. *Arabian* Nights Entertainments, the Four laſt Part in two Volumes, price 5 *s.*

31. The Biſhop of *Cambray*'s Fables of the Dead.

32. The Voyages, Dangers, and Adventures of Capta *Richard Falconer*, containing the Cuſtoms and Manners o the *Indians* in *America*, his Shipwrecks, his marrying a *Indian* Wife, his narrow Eſcape from the Iſland of *Domi nico*, *&c.* with the Voyages and Adventures of *Thom Randal*, of *Cork*, Pilot, with his Shipwrecks in the *Ba tick*, being the only Man that eſcaped his being taken b the *Indians* of *Virginia*, *&c.* and an Account of his Death The Third Edition, corrected, price bound 2 *s.* 6 *d.*

33. The Marrow of Surgery, with the Marrow of Phy ſick and Anatomy. The Sixth Edition, enlarged with many Additions. By *James Cooke* of *Warwick*, licenſed by the College of Phyſicians, price bound 7 *s.*

34. The neweſt, plaineſt, and beſt Short-hand extant, containing all the Short-hand Books already extant, with their alphabetical and fundamental Rules. By *E. Cole*, price 1 *s.*

35. *Zeuglographia*, or a new Art of ſhort Writing, price 1 *s.*

36. *Tachygraphy*, the moſt exact Method of ſhort and ſwift Writing. Both by *Tho. Shelton*, price 1 *s.*

37. The Pen's Dexterity, the ready way to attain the Art of ſhort Writing, allowed by Authority, and paſt the two Univerſities with great Applauſe, invented by *Jeremiah Rich*, price 1 *s.* As alſo the Teſtament, 6 *s.* and Singing-Pſalms in Short-hand, price 3 *s.*

38. The *French* and *Engliſh*, Gentlemen and Ladies Companion, in two Parts, conſiſting of Travels thro *Europe*, *Aſia*, *Africa*, *&c.* in diverting Dialogues, dedicated to King *George*, for the uſe of the young Princeſſes, a Work uſeful to thoſe eſpecially that learn the *French* Tongue, with ſeveral Copper Cuts, recommended to Schools, pr. 6

39. The Uſe of the Art of Dancing, *&c.* by *T. Graham*, Maſter and Teacher, price 1 *s.*

40 *Rome* a great Cuſtom-houſe for Sin, or a Table of the Diſpenſations and Pardons for Villanies and Wickedneſſes of various Kinds, &c. with the ſeveral Sums of Money given and paid, by *Anthony Eugane*, formerly a Prieſt.

42. The Elements of Arithmetick, in 3 Books of Euclid, with the practical Arithmetick in two Books. Uſeful for all Mathematicians and Students in Schools, by *Andrew Taquet*.

DIVINITY, *&c.*

1. GOſpel Myſteries unveil'd, or an Expoſition of all the Parables, in Folio.

2. The Golden Mine opened, in a Collection of Sermons, *&c.* 4*to*.

3. A Key to open Scripture Metaphors, or the Tropes in Scripture reduc'd under their proper Heads, in Folio.

4. Believers Baptiſm diſplay'd, wherein the chief Arguments for Infant-Baptiſm, from the moſt eminent and learned Authors, are collected, ſtated, and fully anſwered, price bound 3 *s.*

5. The Jewiſh Sabbath abrogated, or the *Saturday* Sabbatarians confuted.

6. The Breach repaired in God's Worſhip, or ſinging of Pſalms and ſpiritual Songs prov'd to be an holy Ordinance, 8*vo*, price bound 2 *s.*

7. The counterfeit Chriſtian, or the Danger of Hypocriſy, in 4*to*, price 1 *s.*

8. Spiritual Songs, in Songs of Praiſe to Almighty God, with 100 divine Hymns on ſeveral Occaſions, the the 2d Edition, price 1 *s.*

9. Inſtruction for Children, or the Child's and Youth's Delight, teaching an eaſy way to ſpell and read true *Engliſh*, directing Parents in a right and ſpiritual manner to educate their Children, with many other things both pleaſant and uſeful for the Education of Children, the 15th Edition corrected, price bound 6 *d.*

10. Heaven the Saints Inheritance, or the Immortality of the Soul evinced. The 3d Edition, price 1 *s.*

11. *Sion* in Diſtreſs, or the Groans of the Proteſtant Church, for many Ages paſt, under the cruel Tyranny of

Popish Perſecution. These eleven by *Benj. Keach*

12. *Cradock's* Knowledge and Practice, in *Folio.*

13. A practical Diſcourſe on God's Sovereignty. By *Eliſha Coles*, price bound 3 *s.* 6 *d.*

14. *Norcott* on Believers Baptiſm, with many Objections ſtated and anſwer'd, price 6 *d.* the 5th Edition.

15. A Token for Youth, alſo the Lives and glorious Martyrdoms of ſeveral young Perſons with the utmoſt cruel Tortures, for the Profeſſion of the true Religion, price bound 1 *s.*

16. A Plea for the Nonconformiſt, in 3 Parts, printed on a curious Letter, the 7th Edition, price ſtitcht 1 *s.* 6 *d.* By *Thomas Delaun.*

17. The Sufficiency of the Spirit's teaching, without human Learning. By *Samuel How*, price 6 *d.*

18. A Diſcourſe concerning Trouble of Mind, and the Diſeaſe of Melancholy. By *Timothy Rogers.*

19. All Mr. *Jacob Behman's* Works abridg'd, 4*to*, price bound 6 *s.*

20. The Art of Patience, and Balm of *Gilead* under all Afflictions, with the Government of Thoughts. By the Author of *The Whole Duty of Man*, being Appendixes to the Duty of Man's Works, with Additional Prayers ſuitable to the ſeveral Occaſions, 8*vo*, price 5 *s.*

21. A New Years-Gift, or Youth's Engagement and Youth's Encouragement. By *Samuel Pomfret*, the 2d Edition.

22. A Funeral Poem, humbly offer'd to the pious Memory of the Reverend Mr. *Samuel Pomfret*, who died *January* 11, 1722, in the 71ſt Year of his Age, to which is added his annual Hymns; the 2d Edition, with large Additions, with his Effigies curiouſly engraved.

23. The Royal Diary, containing 1. King *William's* ſecret Devotion. 2. His Practice of Self-Examination; and the Character of his Royal Conſort Q. *Mary* II. price bound 1 *s.*

24. The Weſtern Martyrology, or bloody Aſſizes, containing the Lives, Trials and dying Speeches of all the Proteſtants that ſuffer'd in the Weſt of *England*, and elſewhere, from the Year 1678 to this Time, together with the Life and

nd Death of *George* Lord *Jeffreys*, the 5th Edition, to which is now added an Account of the barbarous Whippings of several Persons in the West; also the Trial and Case of Mr. *John Tutchin*, with the cruel Sentence passed upon him, and his Petition to King *James* to be hang'd, never before printed, price 3 *s.* 6 *d.*

25. The Seasonableness of religious Societies.

26. Sober-mindedness recommended in a Sermon.

27. The Word of God the Young Man's best Directory, a Sermon, price 4 *d.* these 3 by *Edmund Calamy*, D. D.

28. Zeal for God's House express'd, in a Resolution not to forsake it, *&c.* By *Matthew Clarke*, price 6 *d.*

29. Self-Dedication, Personal and Sacramental, briefly explain'd and enforc'd. By *William Harris*, D. D. price bound 1 *s.* 6 *d.* the 2d Edition corrected.

30. The Charge of God to *Gideon*, in three Sermons, preached *Nov.* 5. 1724, 1725, 1726, to which is added, a Sermon on the Nature of Faith. By *Tho. Bradbury*, price 1 *s.*

31. A Confession of Faith at the publick Ordination of Mr. *Thomas Bradbury*, with an Exhortation to Minister and People, price 6 *d.*

32. The Intercession for the fruitless Fig-tree. By *Daniel Mayo*, price 6 *d.*

33. The Deity of Jesus Christ asserted against the *Socinians* and *Arians*, in a Sermon to a young Persons. By *Patrick Russel* price 4 *d.*

34. Christian Religion the best Friend to Civil Government. By *John Lawrence*, M. A. price 4 *d.*

35. A Discourse on Christian Religion, in sundry Points, preach'd at the Merchants-Lecture in *Broad-street*. By *Thomas Cole*, price 3 *s.*

36. The Types unveil'd, whereby we may compare the Substance with the Shadow; the third Edition. By *Thomas Worden*, price 2 *s.* 6 *d.*

37. A new Practice of Piety, discovering the right Way to Heaven between all Extreams, the 3d Edition, price bound 1 *s.*

38. Comfort for Believers about their Sins and Troubles, or

or an Antitote againſt Deſpair. By *John Archer*, the 3d Edition, price 1 *s.*

39. A Funeral Sermon on the Death of the Reverend Mr. *Thomas Gouge*. By *John Nesbit*, price 6 *d.*

40. A Sermon on Mr. *Stephen Lobb*. By *Tho. Goodwin.*

41. A Vindication of Election and Reprobation. By *J. Rutland.*

42. The Danger of Delaying Sinners, a Sermon. By *Edward Godwin*; the 3d Edition.

43. The Subſtance of ſeveral Sermons from *John* 9. 39. preach'd at the Requeſt of a Friend, 8*vo.* price 1 *s.*

44. Four Diſcourſes on *Iſaiah* 32. 2. wherein is ſhewn 1. How Chriſt is a Hiding-place, price 1 *s.*

45. The Sinners Folly diſcover'd and detected in making a Mock of Sin, price bound 1 *s.*

46. The Nature and Excellency of the Grace of Patience. By *Elias Keach.* The Saints Deliverance from the Evil to come, open'd at the Funeral of Mr. *Elias Keach.* Theſe 4 by *Nathaniel Wyles*, price 1 *s.*

47. The Life of Mr. *Joſeph Perry*, in 3 Parts. 1. His Convictions from the Errors of Popery, and the Diſcoveries of divine Grace in bringing him out of Popiſh Darkneſs. 2. An Expoſition of divine Promiſes in the Protection of God's Providence. 3. Great Experiences in the Goodneſs of God in his Eſtabliſhment in the Chriſtian Faith; the 2d Edition, price bound 1 *s.*

48. The Young Man's Remembrancer, and Youth's beſt Choice, in 2 Anniverſary Diſcourſes from *Eccleſ.* 12. 1. being the laſt Sermons of Mr. *Matthew Mead*; the 5th Edition, price 1 *s.*

49. *Grace, Grace*, or the Riches of Grace, being a Relation of the Dealings of God, in 4 Parts. 1. Experiences in Childhood. 2. Thoſe which is took for Converſion. 3. His Falls into Sin afterwards. 4. Of his Converſion and Call to the Miniſtry, price 2 *s.* 6 *d.* 50. A

50. A Funeral Sermon on the Reverend Mr. *Francis Fuller*, By *Jeremiah White*, Chaplain to *Oliver Cromwell.*

51. Free Grace, or the Flowings of Chriſt's Blood freely to Sinners. By *John Saltmarſh*, the 10th Edition corrected, price 1 *s.*

52 The

52. The Doctrine of Juſtification ſtated, and practically opened; the 2d Edition. By *Tho. Loe.*

53. The remarkable Converſion and Chriſtian Experience of *Mary Hurl*, with Meditations on ſome Paſſages of the Scriptures as taken from her own Mouth; the 4th Edition, price 1 *s.*

54. Youth diverted and inſtructed in a ſcriptural Way, being a ſummary Explanation of *Timothy*'s Leſſon, the 5th Edition, adorn'd with Cuts, price bound 6 *d.*

55. A Warning to Youth, in the Life and Death of *Thomas Savage*, who was twice executed at *Ratcliff* for the Murder of his Maſter's Maid, illuſtrated with Cuts, never done before; the 21ſt Edition; price 1 *s.*

56. A Token for Children being the holy Lives and joyful Deaths of ſeveral young Children. By *James Janeway*, price bound 1 *s.*

57. A Confeſſion of Faith by the Elders and Brethren of many Congregations of Chriſtians, baptized upon Confeſſion of their Faith in *London* and the Country, price bound 1 *s.*

58. A brief Inſtruction in the Principles of the Chriſtian Religion on Profeſſion of their Faith, a Catechiſm, owning final Perſeverance; the 10th Edition, pr. bound 6 *d.*

59. The Child's Catechiſm, fitted for the eaſier learning the Aſſemblies, in 12 Heads of Doctrine, uſeful for all Families. By *John Harris*, with a Preface by the Reverend Dr. *Willams*, price bound 6 *d.*

60. The Doctrine of the Chriſtian Religion, compoſed by the Reverend Divines at *Weſtminſter*, with additional improvements. By *Thomas Ridgely*, price 1 *s.*

61. Chriſt a Chriſtian's Life, the 3d Edition. By *John Gammon*, price 1 *s.* 6 *d.*

62. Advice to the Young on the Reaſonableneſs and Advantage of an early Converſion to God, demonſtrated in 3 Diſcourſes on Eccleſiaſtes xii. 1. by *Joſeph Stennet*, price bound 1 *s.*

62. Hymns on the Celebration of the Holy Ordinance of Baptiſm. By *Joſeph Stennet*, price 2 *d.*

63. An Explanation of the Catechiſm, by the Aſſembly of Divines at *Weſtminſter* to both Houſes of Parliament.

By

By *John Wallis*, D.D. price ſtitcht 3 *d.* bound 6 *d.*

64. Sacramental Hymns in Commemoration of the Lord's Supper. By *Joſeph Stennet*, price bound 1 *s.*

65. An awakening Call from the eternal God to the Unconverted. By *Samuel Corbyn*, M. A. the 4th Edition, price 6 *d.*

66. A Looking-Glaſs for Children. By *Abraham Chear*, price bound 1 *s.*

67. The Works of the late Mr. *David Culy* of *Guyhorn* in the Iſle of *Ely*, in 3 Parts. 1. The Glory of the two crown'd Heads, *Adam* and *Chriſt*, unveil'd. 2. Letters and Anſwers to and from ſeveral Miniſters of different Perſuaſions. 3. Above 40 Hymns compoſed on weighty Subjects, price bound 1 *s.* 6 *d.*

68. 1. Right Prayer diſcourſed, pr. bound 1 *s.*

69. 2. A brief Diſcovery of the Falſeneſs and Unſcripturalneſs of *Anabaptiſm*, pr. bound 1 *s.*

70. 3. The only Refuge of a troubled Soul in time of Affliction, or the Myſtery of the Apple-tree explain'd, the 2d Edition, price bound 1 *s.*

71. 4. The Doctrine of particular Election before Time aſſerted, and proved by God's Word; the 2d Edition, price bound 1 *s.* Theſe 4 by *James Barry*.

72. Faith the Grand Evidence of our Intereſt in Chriſt, or the Nature of Faith and Salvation, 12*mo*, price 1 *s.*

73. Goſpel-Sight and Senſe of Sin ſet forth by the holy Spirit in his Word, pr. 6 *d.*

74. Hymns compoſed on ſeveral Subjects, and on divers Occaſions, in 5 Parts; the 5th Edition corrected, pr. 1 *s.* Theſe three by *R. Davis*.

75. *Solomon's* Temple ſpiritualiz'd, price bound 1 *s.*

76. The *Jeruſalem* Sinner ſaved, or good News for the vileſt of Men, pr. bound 1 *s.*

77. The Work of Jeſus Chriſt as an Advocate clearly explain'd, price 1 *s.*

78 The Acceptable Sacrifice, or the Excellency of a Broken Heart, price bound 1 *s.*

79. One thing is needful, or Meditations upon the four laſt Things, Death and Judgment, Heaven and Hell; the 4th Edition.

80. A Diſcourſe of the Publican and Phariſee, pr. 1 s. the 5th Edition.

81. The heavenly Footman, or a Deſcription of the Man that gets to Heaven, the 8th Edition, pr. 1 s.

82. The Pilgrims Progreſs from this World to that which is to come, delivered under the Similitude of a Dream. By *John Bunyan*,, and now done into Verſe by *T. H.* illuſtrated with Cuts, price bound 1 s.

83. Divine Emblems, or temporal things ſpiritualiz'd, fitted for the Uſe of Boys and Girls, adorn'd with Cuts ſuitable to every Subject, the 9th Edition, with large Additions, price bound 1 s.

84. The Greatneſs of the Soul, and Unſpeakableneſs of the Loſs thereof, pr. 1 s. Theſe 10 by *John Bunyan*, Author of the *Pilgrim's Progreſs*.

85. Mr. *John Bunyan's* laſt Sermon, price 2 d.

86. The Parents Gift, containing a choice Collection, with Hymns of Praiſe, Prayers and Grace, by which Children may be ſoon taught the true Principles of Religion, corrected, illuſtrated with Variety of proper Pictures, and dedicated to Queen *Caroline*, price bound 4 d. ſtitch'd 2 d.

87. The Weeks Preparation for the Sacrament, price bound 1 s.

88. A Guide to Church-Fellowſhip, according to Goſpel-Order. By the Reverend Dr. *John Owen*.

88. The Hiſtory of the Life and Death of Biſhop *Uſher*, Lord Primate of *Ireland*, with his ſtrange and remarkable Propheſies, with a Touch of the Times; to which is added an Account of all the Stage-Coaches and Carriers, where they Inn, and the Days they ſet out, price 4 d.

90. The Life and Death of Sir *Matthew Hale*, Kt. Lord chief Juſtice of *England*, price ſtitcht 2 d.

91. A New-Year's Gift, or the Sum of Religion. By Sir *Matthew Hale*.

92. A choice Drop of Honey from the Rock Chriſt, &c. By *Thomas Wilcocks*.

93. The Holy Bible, containing the Old and New Teſtament, with the Apocrypha, epitomiz'd in Verſe, every Line the Senſe of a Chapter, as many Lines as Chapters, adorned with Cuts, price ſtitcht 2 d. bound 4 d.

94. A divine Diſcourſe repreſenting the Soul of a Believer ſpeaking by Faith. By *Thomas Loe*, price 2 *d.*

95. Chriſt a Chriſtian's Life, Or, a practical Diſcourſe of a Believer's Life, derived from Chriſt, and reſolved into Chriſt, being the Subſtance of ſeveral Sermons. By *John Gammon.*

96. The Female Legacy, in Poems, on ſeveral choice Subjects; recommended to all godly Women. Written by Mrs. *Amy Hayward* of *Limington* in *Hampſhire.* The Fourth Edition, price bound 1 *s.*

97. The New Practice of of Piety, or the Chriſtian *Virtuoſo*, diſcovering the right Way to Heaven between all Extreams; together with the Character of a moderate or right Chriſtian, in all the Degrees attainable in this Life, price bound 1 *s.*

98. The Heavenly Trade, or the beſt Merchandizing the only way to live well in impoveriſhing Times; a Diſcourſe occaſioned from the Decay of Earthly Trades. By *Bartholomew Aſhwood*, price 2 *s.* 6 *d.*

99. *Brooks*'s precious Remedies againſt Satan's Devices, the Tenth Edition, price 2 *s.* 6 *d.*

100 A New Year's Gift; or, Advice to a Godſon. price bound 6 d. The Third Edition.

Of the ſaid *John Marſhall*

Shopkeepers in City or Chapmen in Country, who ſell Bibles, Common-Prayers, Teſtaments, Pſalters, Spelling-Books, Primmers, and all ſorts of School-Books, &c. may be furniſhed with all Sorts of Chapmens Books, Broadſides or Half-Sheets, and Lottery-Pictures, as Birds, Beaſts, London Cries, &c. by the Groſs or Dozen; alſo Labels for Surgeons Cheſts, Venice-Treacle, Directions and Rappers, Hungary Directions, Bills, Funeral-Tickets, Affidavits for Burials in Woollen, Receipts for Land-Tax, and Window Lights, &c. Wholeſale or Retail, at the very loweſt Prices.

of a Be
2 d.
Discourſe
resolved
ons. By

al choice
Written by
re. The

Chriſtian
rween al
derate or
this Life,

andizing
; a Di-
des. By

Devices,

dion. pr

who ſell
Spelling.
&c. may
aſide or
London.
Surgeons
dungary
rials in
ts, &c.